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TELUGU GIRLS AT S. EBBA'S, MADRAS.

CHRISTIAN MISSIONS

IN THE

TELUGU COUNTRY

BY

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MISSIONARY AT KALASAPAD, TELUGU COUNTRY

ILLUSTRATED

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NOTE

THE present volume is issued as a companion volume to the four similar books on Indian and Burmese Missions which the S.P.G. has recently published. Its object is to give a general account of all Christian Missions in the Telugu country and to give in greater detail a sketch of the particular work which the S.P.G. helps to support. The Society is greatly indebted to Mr. Hibbert-Ware for the writing of this book, which we trust may be the means of extending interest in a part of India where Christian missionary work is spreading more rapidly than in almost any other part. Mr. Hibbert-Ware, who went out to India as a missionary in 1898, is a Fellow of the Punjab University and was for some time Principal of S. Stephen's University College, Delhi. He is now working at Kalasabad in the Telugu country. We desire also to acknowledge the large amount of help received from the Rev. Canon Inman, who provided most of the material for the two chapters dealing with the history of the Mission; and to the Rev. A. F. R. Bird, who collected much of the information contained in the book. We are also greatly indebted to the Rev. H. G. Downes and the Rev. A. W. B. Higgens for reading and correcting the proofs after Mr. Hibbert-Ware's return to India.

EDITORIAL SECRETARY.

S.P.G. HOUSE,
January 1912.

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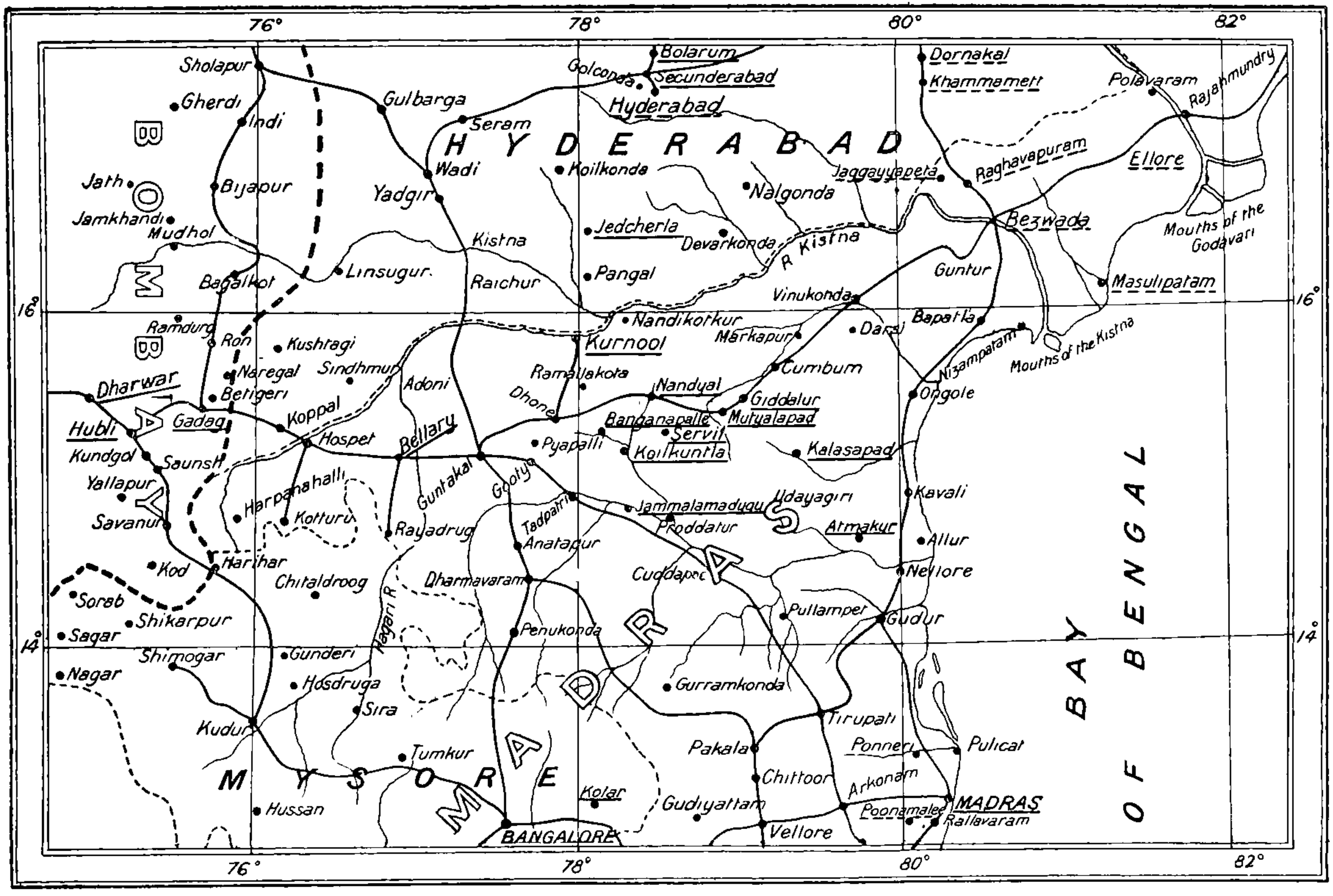


S.P.G. Mission Stations are underlined thus _____ Other C of E Mission Stations thus _ _ _ _ _

CHRISTIAN MISSIONS IN THE TELUGU COUNTRY

I

THE COUNTRY AND PEOPLE

THE name 'Telugu' does not stand for a place or a country, but for a language, and for the people who speak it. It is derived ultimately from Trilinga, that is, tri, or three, and linga, or lingam, the emblem of the god Shiva. Tradition has it that Shiva descended in the form of a lingam on three mountains, Kalesvaram, Srisailam, and Bhimesvaram. These, therefore, marked the boundaries of the country called the Trilinga, Telinga, Tenugu, or Telugu country.

Meaning of word Telugu.

At the present time the country where Telugu is spoken extends from the city of Madras nearly to the borders of Bengal, comprising the whole of that coast region and stretching far to the west beyond the middle of the Peninsula. The three countries which make up the greater part of this area are known as the Northern Circars, the Ceded Districts, and the Nizam's Dominions. The first two are British, the third is under a native

The Telugu country.

ruler. The Northern Circars comprise a region about twenty to a hundred miles wide along the coast of the Bay of Bengal. It was ceded in 1757 to the French by the subahdar or governor of the Deccan. After a long struggle on the part of Lord Clive, it was granted by the Delhi court to the East India Company. It was not till 1823, however, that it became to all intents and purposes a British possession. The Ceded Districts came earlier under direct British rule. In 1799, after the fall of Seringapatam, a division of part of the Mysore territories was made between the British and the Nizam. Roughly speaking, the country now known as the districts of Cuddapah, Kurnool, and Bellary, became the portion of the Nizam. As he had to pay a subsidy for the keep of British troops at Hyderabad, he bargained to hand back these districts to the British in lieu of payment. From 1800, therefore, this piece of country, known as the Ceded Districts, has been British territory. The Nizam's Dominions, often known as the Hyderabad State, make up the greatest native state of India, having, in 1901, a population of eleven millions. The formation of the state dates back to the eighteenth century. The governor of the Deccan, known officially as the Nizam ul Mulk, in the early part of that century threw off his allegiance to Delhi, and made himself an independent ruler. During the latter part of the century the Nizam was generally allied with the British power, and was confirmed by the British in his territories. These meet the Madras Presidency on the east and the Bombay Presidency on the west. The Telugu language is spoken over the eastern half of the country.

The Telugu people.

The people that speak this language are of the Dravidian race. This is an old race in India; it has not been proved that any is older. The origin of the Dravidian peoples is unknown. Theories have been put forward that they entered India from the north-west, from the north-east, and from the south. But none has been satisfactorily established. As far as the evidence goes, they may be looked upon as the aborigines of South India. Their languages form an isolated group, and no connexion with any other family has been proved. But the Dravidians are an important people, though overshadowed in popular esteem by the Aryans. The contribution of the Indian branch of the Aryan people to the early literature of our race was so great, and the Aryan languages made their way over so wide an area, that it is apt to be overlooked how small a part of India the Aryan race, in anything like purity, occupies. The ethnographical section of the Census Report of 1901 assigns the races broadly as follows: Dravidian, from the south of India to the Ganges at Allahabad, and nearly up to Agra, including much of Bengal; Scytho-Dravidian, the western side of India as far north as the Indus; Mongolo-Dravidian, Bengal from Calcutta to Burmah; Aryo-Dravidian, the United Provinces up to Nepal; leaving for the Indo-Aryans only Rajputana, the Punjab, and Kashmir. It will thus be seen that the Dravidian race, in either a pure or a mixed form, is predominant in India as a whole. And its predominance is seen in other ways. The Dravidians were great agriculturists, while the Aryans, entering India as a military and conquering race, were not. The village

system, which has survived to so remarkable a degree the vicissitudes of devastating war in every part of India, is, over a great area, purely Dravidian, and over most of the rest, mainly Dravidian, modified by the invading Aryans. In other ways, too, the Dravidians have held their own. In education the Madras Presidency leads, and a part of that Presidency, Travancore and Cochin, which is purely Dravidian, is more literate than any other part of India. Again, it may be remarked that the purely Dravidian peoples of South India have led all the rest in colonising foreign regions.

The chief Dravidian languages are four in number, Tamil, Telugu, Canarese, and Malayalam. Of these, Telugu is the most widely spoken. The number that speak it, out of a total of fifty-six millions that speak the Dravidian languages, is, roughly, twenty millions. It should be noted here that in India language is only to a limited degree an indication of race. The great majority of the mixed Dravidian races speak an Aryan language. It is curious that, on being conquered, these races have easily yielded up their own language and adopted that of their conquerors.

The Telugu language.

The Telugu language has been long famed for its melodiousness. When well spoken it is singularly beautiful. Visitors to the Telugu Mission are perhaps generally disappointed at the harsh voices that they hear. This is, unfortunately, a characteristic of the race from which most of our Christians spring. Their early training is bad; no doubt better training will remedy this defect. But it is possible, by going to the Brah-

mans, to find people who speak softly and do justice to the music of the language.

Some other characteristics of the language may be of interest here. Telugu, though notoriously hard for Europeans to acquire, is very regular in its constructions. The difficulty of learning it is due to the fact that, given any complex idea to express, the speaker takes an entirely different route to that which an Englishman would choose. The rule that all subordinate sentences must precede the principal one is most strictly kept. The verb ' to say ' must be preceded by the whole of what is said, however long the sentence may be. A warning, however, that a speech is coming is usually given by a roundabout phrase such as, ' if you ask what he said.' The language, therefore, shows a perplexing tendency to defer the principal verb as long as possible. The effect on a collect out of the English Prayer Book, for example, is very curious. All the attributes ascribed in the collect to God must precede the Name, which, therefore, may appear for the first time quite a long way down. It is not unusual, in a long compound sentence translated into Telugu, to find the order of the clauses exactly reversed ; so that the English reader, in order to retranslate the passage, learns by experience to go at once to the end and proceed, clause by clause, backwards. Some of the Telugu writers delight, by using participles instead of finite verbs, to mass together phrases, which in English would be short complete sentences, into one long one. It is possible to find two pages of closely printed matter without a single full stop before the close. Other practices indicate, especially in speaking, a

peculiar unwillingness to bring a sentence to a pause which will give room for an interruption. A certain word, 'ganuka,' in continual use, is translated by the English word 'therefore,' and serves to bind two sentences together. But in Telugu it is placed at the end of the first, and not at the beginning of the second. The person addressed knows, therefore, whenever that word is spoken, that he is not to reply until at least another sentence has been added. There is a still more curious convention in use among Christians. When praying extempore, they have a certain word 'Swami,' which means 'O Lord,' but which is not the one used at the beginning of a prayer. It is used by the speaker to make the very last word of his prayer. His hearers, therefore, know that at that point, and not before, they are to say 'Amen.' One fact which commonly strikes visitors to our Telugu churches may be mentioned here: that is the great length of the service when translated into Telugu. It is probably half as long again as the English service. This is due mainly to the remarkable length of the individual words. As a compensating advantage, the same characteristic gives the preacher in Telugu an appearance of great eloquence. The fact is that, while he is rolling out these long words, he has plenty of time to think of what is coming next. There is no need for him to halt in his speech. On the other hand, idiomatic native speech is often quite pithy and short, expressing a great deal by means of a few words.

Though the basis of the language is Dravidian, there is a large mixture in it of Sanskrit words. As in other parts of India, so here, old-fashioned people make

a pedantic display of learning by packing their language as full as possible of Sanskrit. Too often what is unintelligible to the crowd passes for high learning. The writer once saw in an Indian paper an enthusiastic description of a Sanskrit lecture, in which the crowning praise was that the lecture was so hard that nobody could understand it. In Telugu there has come to be a wide divergence between the language of speech, even polite speech, and the language of books. There are practically two dialects to learn for these. We may even add a third for poetry. The tendency among modern scholars is to assimilate them. Apart from certain differences and corruptions, it may be said that Telugu does not split off in different provinces into dialects.

Telugu literature.

Telugu is one of the few Indian languages that possessed a literature before the advent of European civilisation. As is well known, many of the vernaculars of India were first introduced into the rank of literary dialects by the missionaries. Bengali, now one of the foremost of them, is an example; the first serious writings in it were brought out by the Baptist missionaries of Serampore. The alphabet used in writing Telugu is peculiar to that language, though it closely resembles the Canarese. Like all the modern Indian scripts, such as Devanagari, Tamil, and the rest, it is descended from the so-called Brahmi alphabet. This was one of the two alphabets employed in the inscriptions of King Asoka, about 270 B.C. It was written from left to right. But whether, in spite of that fact, it is to be derived from a North Semitic alphabet, introduced by Dravidian

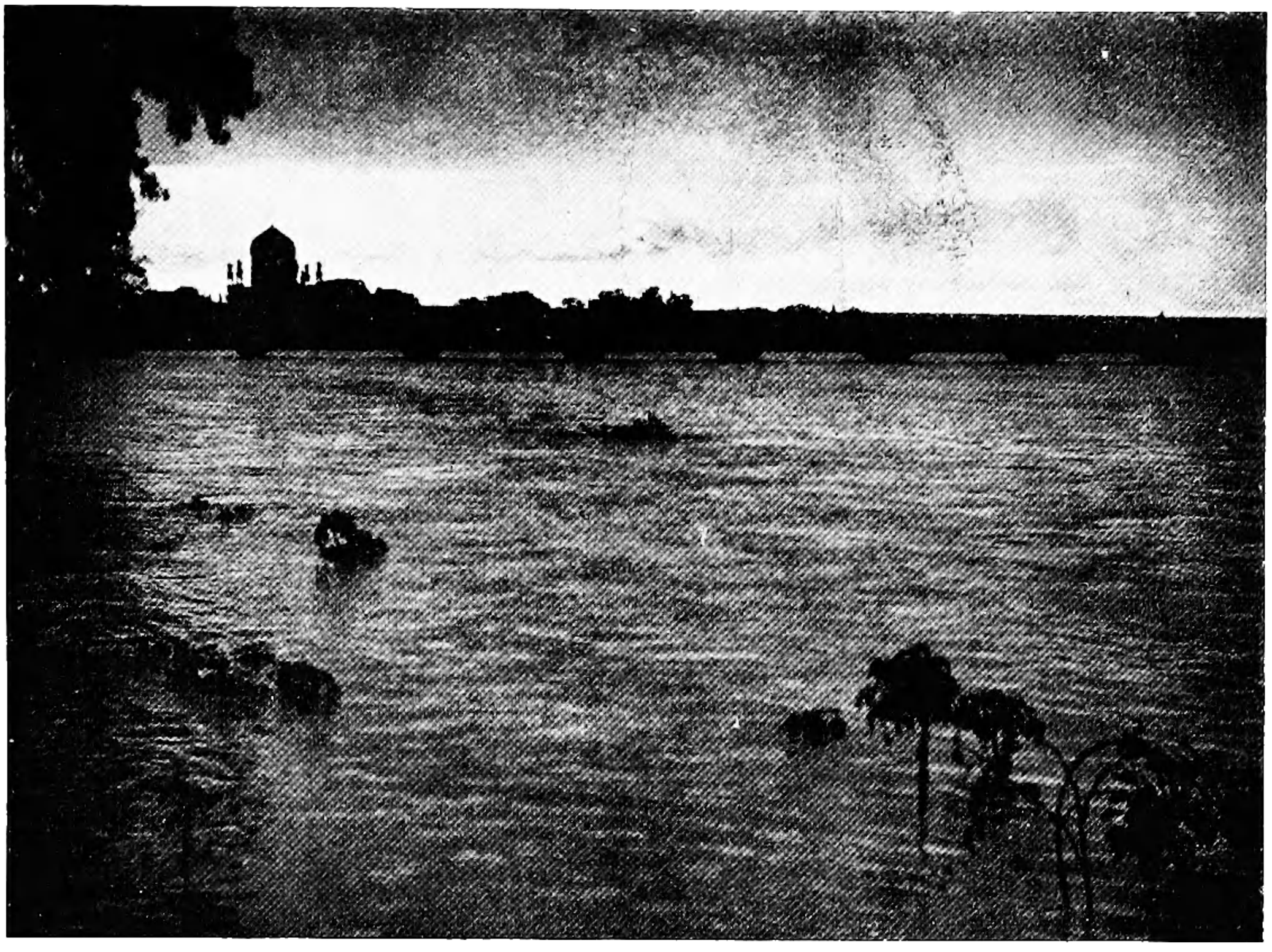
merchants about the eighth century B.C., or whether it was invented in India, is uncertain. Telugu appears in an inscription at least as early as A.D. 1011. The modern Telugu character may fairly claim to be the most beautiful and the most convenient of all the Indian characters. It has a great fondness for rounded forms, derived from the habit of writing with the stylus on palm leaves, on which straight lines and angles could

Telugu alphabet.

ఆకాశమందున్న మా తండ్రి! నీ నామము పరిశుద్ధపరచబడు
గాక. నీ రాజ్యము వచ్చుగాక; నీ చిత్తము ఆకాశమందు ఏలా
గో అలాగే భూమియందును నెరవేరు గాక. మాకు కావల
సిన ఆహారము నేడు మాకు దయ చేయుము. మా ఋణ
స్థులను మేము క్షమించి యున్న ప్రకారము, మా ఋణము
లం క్షమించుము. మమ్ము శోధనలోకి తేక, దుష్టుని నుంచి మ
మ్ము తప్పించుము. రాజ్యము బలము మహిమయు నిరంతరము
నీవై యున్నవి. ఆమెన్.

THE LORD'S PRAYER IN TELUGU.

hardly be made without splitting the leaf. Every consonant has its vowel attached, so that each character really represents a syllable. The characters are very clear, and capable, unlike those of Hindustani, of being easily printed. Even when written rapidly by hand, they are far more legible than is generally the case with the Indian languages. The system is perfectly phonetic. Telugu, like all the chief Indian languages, can be accurately expressed in the Roman character. But the great length of the words makes it spread out on the



DAYBREAK AT KURNOOL.

TELEGRAPH POSTS ON THE WAY TO KURNOOL.

printed page to such a length as soon to reconcile the European to the task of mastering the beautiful and perfectly scientific native character.

Religions.

In the matter of religion the inhabitants of this country, apart from the Christians (European and Indian), may be conveniently divided into Hindus, Mohammedans, and certain out-caste classes sometimes included among the Hindus, sometimes regarded as standing apart from them.

From the missionary standpoint, the most important are two of these classes of out-castes, named Malas and Madigas, and, next to these, the farmer class among the people called Sudras. As a separate chapter will be devoted to each of these, we shall, for the time being, pass them over.

The Mohammedans are not numerous in this country. In the whole of India they numbered in 1901 about sixty-two millions, forming rather less than one-fifth of the total population. But most of these are to be found in Bengal and near the north-west frontier of India. Elsewhere they are generally only a small fraction of the population. Even in the Nizam's Dominions, which is nominally a Mohammedan country, they are only ten per cent. of the whole. Elsewhere in the Telugu country they make up only a minute proportion of the inhabitants. One exception, in our mission districts, is the town of Kurnool. Owing to the long rule of the Pathan Nawabs at that town, the Mohammedans form about one-half of the population. In the villages they are generally poor and very ignorant, and their mosques are small and insignificant. They themselves, having

sprung originally for the most part from a Hindu stock, have retained many old customs very slightly altered to suit the new faith. Some of these are distinctly idolatrous. It is singular that, in a village of which the farmers are Mohammedans, the Malas from whom most of our Christians are derived may be as much entangled in idolatrous rites through their dependence on them as, in another village, through their dependence on the Sudras, and many find it as difficult to break them off. The Mohammedans in outward appearance are easily distinguished from Hindus of a corresponding class. This is due not only to differences in dress, but also to a difference in their type of face. Whether this is the result of mixture of blood from outside, or of a modification that has arisen naturally in the course of centuries, it would be hard to say.

The Chenchus.

There are some tribes in this country which are altogether outside the range of the Hindu caste system. One of these is an interesting tribe, living on the Nallamalla hills, and called the Chenchus. They are not numerous—there are hardly over four thousand in the whole of the two districts of Cuddapah and Kurnool in which our Mission works. Their organisation is very simple. They are divided into 'gudems' or communities, each of which owns a portion of the hills. Their lands are granted to them by Government in return for the guarding of the jungles, and their mode of life is very primitive. They have no taste for cultivation. They are often hired to watch fields, and some of them are road watchmen. During the festivals, at which people flock from the plains to the hills on pilgrimages,

the Chenchus take fees from the pilgrims. They come only slightly into contact with S.P.G. work. The Telugu Church Conference has expressed a desire to send preachers to them, but there is so much pressing work near at hand that no plan has yet been formed for their evangelisation.

Natural features of the country.

The natural features of the country occupied by the S.P.G. Mission differ somewhat from those of the parts of India most likely to be known to our readers. It is a hilly country and lies within the region of the Eastern Ghauts. Two ranges of mountains run across the district—the Nallamallas, or black hills, on the east, and the Yerramallas, or red hills, on the west. The former are so called from the dark colour of the vegetation on their slopes; the latter from the red colour of their bare rocks and soil. The Yerramalla hills are generally flat-topped, and run up to about 2000 feet. But several peaks of the Nallamallas are only just short of 3000 feet, and one, Biranikonda, exceeds that height. Some of the mission-stations, being near these hills, stand comparatively high. The elevation of Giddalur is 1000 feet, of Kalasapad, 700. The hills being sparsely inhabited, the mission districts extend along the valleys. As a consequence, in the S.P.G. Mission district the hills, which are almost everywhere in sight, lend a variety to the view that is lacking in most of the mission stations of India.

Mountains.

Rivers.

Some of the rivers that traverse the region are of considerable size. The largest river of the Cuddapah district is the Pennar. Though the bed of it is very broad, the river itself in the hot weather is quite small.

There is often nothing but a huge waste of sand, with no water visible except in pools. Water, however, may be found by digging just below the surface of the sand. The great rivers of the Kurnool district are the Krishna, and its tributary, the Tungabhadra. The latter, when in flood, is said to be more than half a mile broad and fifteen feet deep.

Forests. The forests that cover the slopes of some of these hills are not magnificent, but they produce some timber. The two best kinds are teak (tectona grandis), a splendid wood, able to defy the white ants, and another (Shorea robusta), generally known by its Hindustani name of Sal. Other smaller products of the forests are honey, wax, tamarinds (a fruit), bamboos, stick-lac, and gall-nuts. The forests are absolutely necessary to the life of the people of these parts. They supply fuel, fodder for cattle, food for themselves, timber and grass for building and roofing houses. The laws for the protection of the forests are one of the greatest grievances of the people. Until about the middle of the nineteenth century the forests of India were in the hands of the people themselves. No doubt there was much reckless waste. Timber was cut improvidently; clearings were made for cultivation without regard to the future; there was much wasteful burning of wood to produce charcoal. By successive enactments the Government took charge of the forests. The amount of forest land varies considerably in different parts. In Burma it is rather over one-half of the total area of the country; in parts of India it falls as low as four per cent. of the whole. Altogether more than one-fifth of all British India is now

reserved for forest. The intention of the Government was not to extract money from the people, but to preserve a due supply of timber and pasturage, and to avoid the disturbances of climate supposed to be caused by the clearing of forests. Nevertheless, the forest laws press with great hardness on some of the poorest of the people. They have undoubtedly made it much more difficult for them to maintain their flocks and herds and to get the necessary materials for their houses. As a result, it is impossible to prevent the bribing of forest officials and the selling of forest produce by the lowest grades of officers. Consequently the cutting down of the trees still goes on, notwithstanding the laws. In the wild country occupied by the S.P.G. Mission supervision is specially difficult, and the subordinates of the forest service have a bad reputation. One very serious form of destruction of forest produce—viz. destruction by fire —the Forest Department has been unable to suppress. When the grass in the forest is burned, the pasturage that springs up is specially good. This affords a great temptation to the people of the surrounding villages to burn off the grass, and, with it, seeds and seedlings, and even mature trees. Forest fires are therefore very frequent, and in the early and dry part of the year the hills are wreathed in flame night after night.

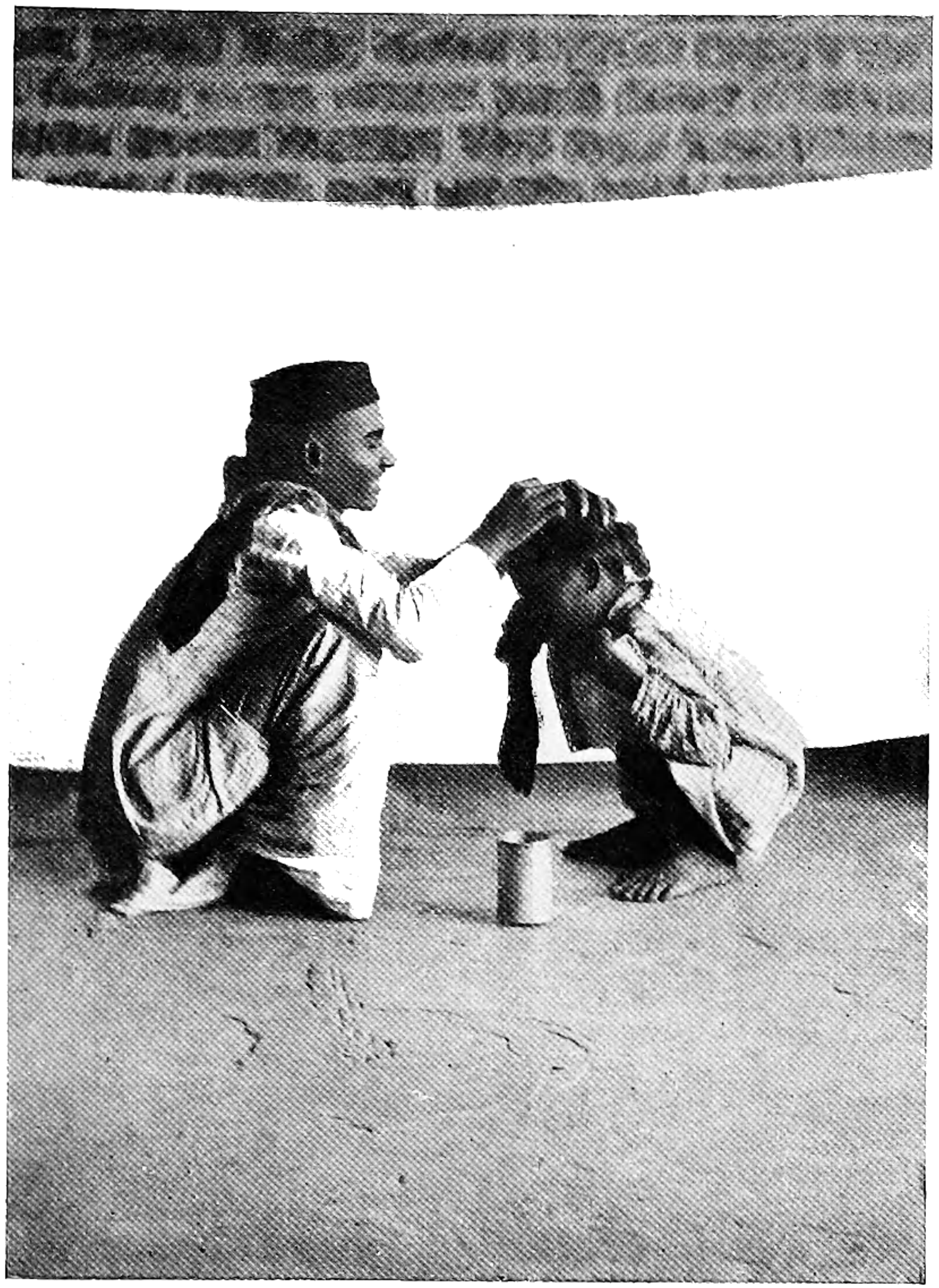
The thicker jungles on the Nallamalla hills are the haunts of numerous wild beasts. Tigers are not uncommon, but keep for the most part to the hills. Leopards, however, descend to the plains, and even visit the camp of the officer or missionary on tour. Occasionally persons injured by these wild beasts are brought

for treatment to the mission dispensary. Other common wild animals are bears, wolves, pigs, hyænas, deer, and antelopes. Bison and wild goats are also found.

Most of the available land in the plains is under cultivation. The case is different in the hills; there is said to be much waste land in the Nallamallas which was formerly cultivated but is now under jungle. The

Crops. most important crops of the district are millet, rice, cotton, and indigo. It is a common error to suppose that rice is the main food of the people of India. The truth is that it is grown in a very limited area, and to the vast majority is a luxury, only obtainable on occasions. Rice cannot be grown except in ground soaked with water. The young plants, raised in nurseries, are transferred to saturated mud, and grow up to maturity in fields constantly under water. Rice, therefore, can only be raised where the supply of water is extraordinarily abundant, as on lands watered by rivers or canals, or in the immediate neighbourhood of tanks. Different varieties, which come to maturity at different seasons, can be grown in succession on the same land. Rice is such a profitable crop, that, where it can be grown, no other is grown. Within the S.P.G. Mission area, no large amount of rice is raised.

Millet. The staple food of India as a whole is millet. In our mission districts this forms the greater part of the food of the people. It is commonly made into a kind of pudding, and so eaten. It is not a food that a European can easily take to. Herein it differs from the 'chapati,' the common bread of North India, which, when made of wheat flour, is quite palatable to Europeans. Social



SHAVING THE HEAD OF A SCHOOLBOY.

A CORNFIELD IN THE TELUGU COUNTRY.

intercourse between Europeans and Indians is made a little more difficult in these districts by the use of this food. There are various kinds of millet, mostly grown on unirrigated land. The most important of them is the great millet (sorghum vulgare), commonly called 'cholam' in South India, and 'jowar' in the north. It is a coarse-looking plant, generally standing about twelve feet high. In favourable circumstances it is said to reach the height of eighteen feet, and it is recorded that 2200 seeds have been counted on one plant. A coarser kind of food is yielded by the spiked millet, called 'cumbu' in the south and 'bajra' in the north, which is grown on very dry soil. A third variety, called 'ragi' (eleusine coracana) is grown as a winter or second crop. This commands a better price than the above. It is not eaten alone, but mixed with one of the other two varieties.

Increase in price of food.

The difficulty of living is measured in hard times mainly by the price of these grains. A word or two will illustrate the effects of recent hard years. In India the price of grain is always quoted at so many measures of grain to the rupee, not at such and such a price for the measure. In 1904 cholam and ragi were sold at twenty-four and twenty-two measures respectively to the rupee. In more recent years the price has come to remain almost steady at ten and eight measures. Our people pay nothing for rent and very little for clothing; therefore the expenditure on these grains makes up nearly the whole of their total expenditure. Wages, meanwhile, have risen only very slightly. The labourer's wages still varies from threepence to fourpence a day. At the price now usual fourpence will purchase about 7½ lbs. of grain.

It will easily be seen, when the margin of income is so minute as it is now, what sharp distress a fluctuation of price may cause.

Cotton. The peculiar black soil desired for cotton is only found in certain parts ; there it is sometimes of extraordinary fertility. Where it is found it adds greatly to the difficulty of the missionary on his tours, as, when soaked with rain, it is so sticky that his wagons cannot make their way through it, and he has perforce to wait till it dries. Then it often cracks and falls away into holes that add a new difficulty to his pony's progress.

Indigo. Indigo was formerly grown on a large scale. Once, indeed, the manufacture of indigo was the largest industry in India in which any considerable amount of European capital was invested. Now the trade has been nearly ruined by the German synthetic dyes. The superior qualities of the natural indigo cannot secure it against the cheapness of its rival. The mission district is still dotted with indigo vats. These are often not private property, but used in common by all the dye makers of a village. They are always built near a good natural supply of water. The indigo plant, cut just before it flowers, is soaked in the first vat till the water is thoroughly coloured by the dye. The water is then drawn into the second vat ; the sediment is allowed to settle to the bottom, and is then collected, dried, and made into cakes for export. The work looks uncleanly, but it once formed a valuable addition to the industries of the country. Few of the vats are now in use, and most are being allowed to fall into ruins.

Among the other crops of the district may be

mentioned sugar cane, tobacco, spices—especially chillies or red pepper—turmeric, and oil seeds. Sugar is also manufactured from the sap of date palms. The oils, when manufactured, are used both for food and for lighting.

Manufactures.

The manufactures of the region are few, the most important being those connected with cloth. There are a few cotton factories, but nearly all the cloth made is hand-woven, and as a considerable amount of European cloth is imported, the produce of the hand-looms is, for the most part, of the coarsest kind only. In a few places articles of a special sort are made. In the neighbourhood of Cuddapah, for instance, some of the old kinds of muslin are both woven and stamped. But besides the manufacture of cloth, and that of sugar and indigo as mentioned above, there is nothing of importance. Some districts yield a very fine, hard stone which is quarried and exported, and in some parts salt is manufactured out of the salt earth. Formerly iron was procured at the foot of the Nallamalla hills, but with the introduction of cheap iron from abroad this has become a decaying industry. Diamonds, too, were at one time obtained from the Yerramalla hills. A beautiful kind of lacquer work is still carried on in Nandyal and Kurnool. But it is feared that, for want of support, this art also will die out.

Irrigation.

The crops in India depend so much on artificial irrigation that a few words on the different systems practised in the S.P.G. Mission area will be in place. There are three methods of irrigation—by wells, by tanks, and by canals.

Wells.

Irrigation by wells is widespread. Fields are of comparatively little value unless they have access to a well. During the time that a crop is growing its progress depends on rain falling not only in sufficient quantity, but at proper intervals. Should it fail to come when wanted, much may be done by watering the fields artificially. At least the crops, which would otherwise die, may be kept alive until the belated rain falls.

In order to be irrigated at all, the fields, of whatever size, must be absolutely level. Lands, therefore, when taken into cultivation, are first reduced to a perfect level. The Indian farmer is clever at this work. He accomplishes it by running narrow channels of water over the surface. When the ground has been once levelled it continues so with little trouble, so long as it remains under cultivation. The whole surface of the field is then divided into small plots of ground, each a few yards broad, and surrounded by a tiny ridge of earth sufficient to hold water long enough for it to soak into the ground. Watercourses, with banks of earth, are then made along the edge of and across the field, slightly elevated above the level of the field, so that when water is running in them, by opening the earthen banks, it may be directed into every one of the small plots in turn.

If the water is obtained from a well, in order to procure a good stream of water to flow along the watercourses it is necessary to take it out of the well in considerable quantities at a time. For this purpose a very large bag of leather is used. The rope by which this is let down into the well passes over a wheel, and

is attached at its other end to a yoke of oxen. These oxen do not walk along level ground in order to pull up the bucket, which would be severe work for them. A fairly steep road has been cut right down into the earth, with room to turn at the bottom, and an ascent, parallel to the first road, by which to return. As the oxen go down, their weight alone is almost sufficient to pull up the bucket of water, and the driver, by sitting on the rope as they go down, adds his own weight to theirs. When the bucket, full of water, reaches the top, it is tipped over into a receptacle which communicates with all the watercourses, and the water is directed into the one desired. The oxen then turn, and on the ascent have no more than their own weight to bring up, the bucket meanwhile going down into the well. Generally a second man is required to stand by the well's mouth and tip the bucket over the receptacle. But sometimes an ingenious contrivance is used. The bucket is shaped like a funnel, and the smaller end, as well as the bigger, is left open. The smaller end is drawn up by a separate rope and, during the ascent of the bucket, remains on a level with the bigger. But when the bucket reaches the top, the small open end is drawn by its rope into the receptacle, while the bigger end continues to ascend. Consequently the whole of the water is poured automatically into the reservoir, and the services of one man only, to drive the oxen, are required

Tanks.

This is the common mode of irrigation, but the more effective mode is by means of tanks. English readers must get out of their minds, when Indian tanks are in question, the idea of an iron box for holding

liquids. In India a tank is an artificial lake, often of considerable size, possibly several miles in length. It is uncertain whether the word is derived from one of the Indian vernaculars, as for instance the Gujerati 'tankh' or a similar Marathi word, and introduced into English by Anglo-Indian usage; or whether it comes from the Portuguese 'tanque,' or pond, connected with the Latin 'stagnum' and English 'stagnant.' Tanks are made to store up rainfall for future use. The water which falls on the higher parts of the country and which cannot soak into the ground, necessarily flows down to the lower ground. Where the nature of the ground permits, a dam is erected to check its course and turn it into an artificial pond. This is what is called a tank. The dam is commonly made of mud strengthened with stone. Strong sluices are made in it by which the water can be let out at pleasure. The ground below the tank can then be irrigated as required so long as there is water in the tank. Sometimes, but not always, the bed of the tank is hollowed artificially. As a rule the dam occupies only a portion of the circuit of the tank; the rest of the circumference is the natural ground. But almost always the top of the dam is the public path or road, which is most necessary, especially in the rainy season, for crossing the wet country. If the rain falls sufficiently in the rainy season, the tank becomes full of water, and the supply lasts for several months, and insures at least one harvest.

Tanks are most easily constructed near the hills. Where there are ridges running parallel and near to each other, the conditions are ideal for their construction. In

the region of the Eastern Ghauts and the Nallamalla hills some great tanks were made under native rule before British government began. Thus, at Cumbum in the Kurnool district, the Gundlakamma river was dammed, and a tank constructed covering an area of fifteen square miles and irrigating over 8000 acres. The Badvel taluq, in which the mission district of Kalasapad lies, having the Eastern Ghauts on the east and the Nallamalla hills on the west, is a district particularly rich in tanks. This taluq is similar in shape to a parallelogram forty miles long and twenty broad. Yet it has one tank four miles long, another three miles long, another two miles long, and above forty of the ordinary size—that is, from about half a mile to one mile long. From these facts may be judged the importance of this simple method of irrigation in a country specially suitable to it.

Canals.

The third method of irrigation, that by canals, is not much practised in these districts. Canals, to be of service, need a fairly abundant supply of water in the drier months. The rivers of the Madras Presidency are not fed, like the great rivers of North India, in the summer months by snows lying on the mountains; therefore, only the largest rivers have sufficient water to feed a canal. There is one such work in these districts—the canal from Kurnool to Cuddapah. In 1860 a weir was made across the Tungabhadra, eighteen miles above Kurnool, and a canal, fed from the waters so stored up, was constructed. This has since been bought by the Government. It now irrigates over 47,000 acres. Nevertheless, it is not expected that it will ever be

financially productive, and herein it differs from the great tanks which easily yield a profit. The canal, in fact, like some others in India, is rather to be regarded as an insurance against famine. When it is added that, in the famine of 1896–7, the canals in general secured the cultivation of over 27,000 square miles in India, and that this particular one irrigated 87,000 acres, it will be seen that canals may justify their existence, even if they are not commercially profitable.

II

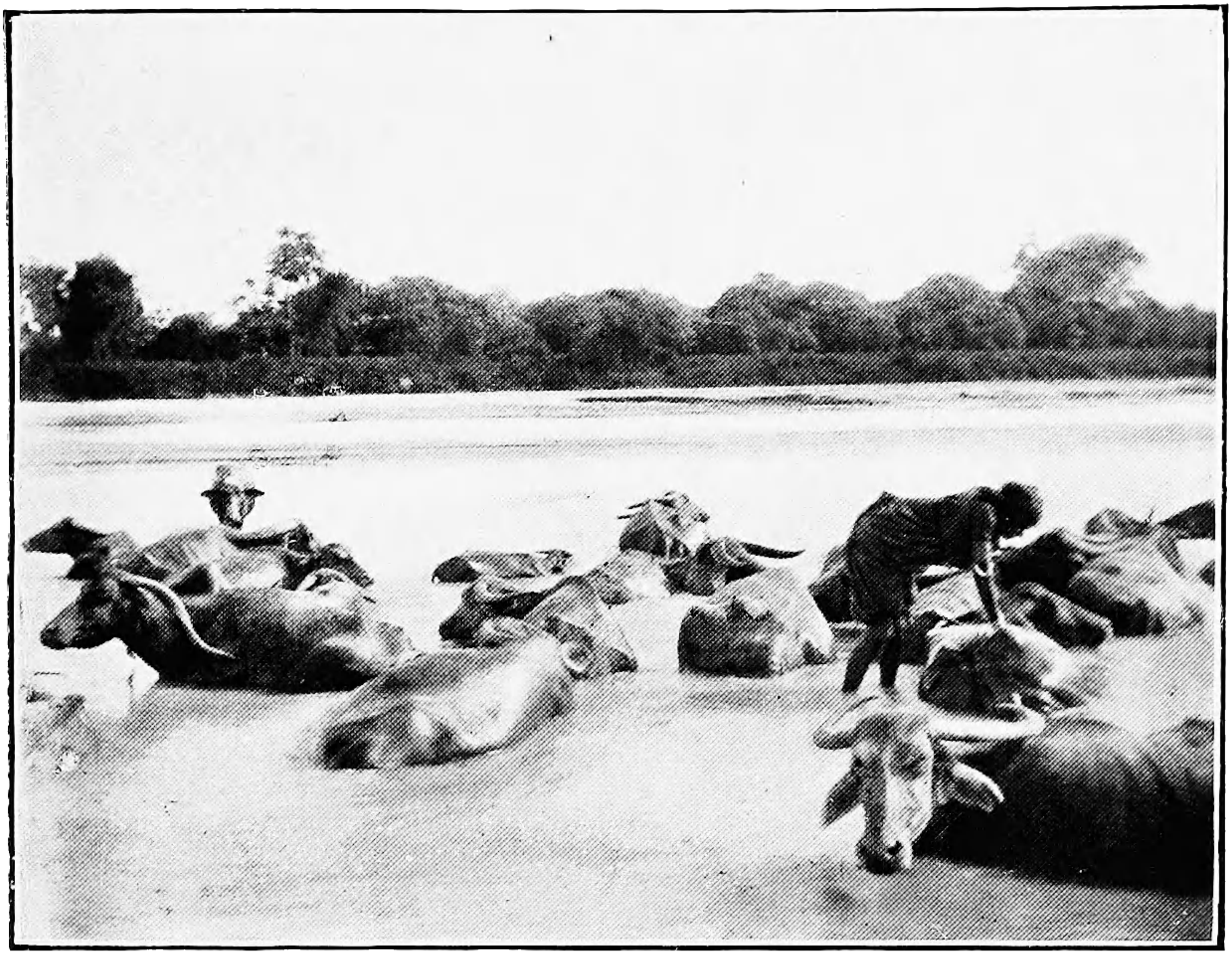
THE COUNTRY AND PEOPLE—(*continued*)

Domestic animals.

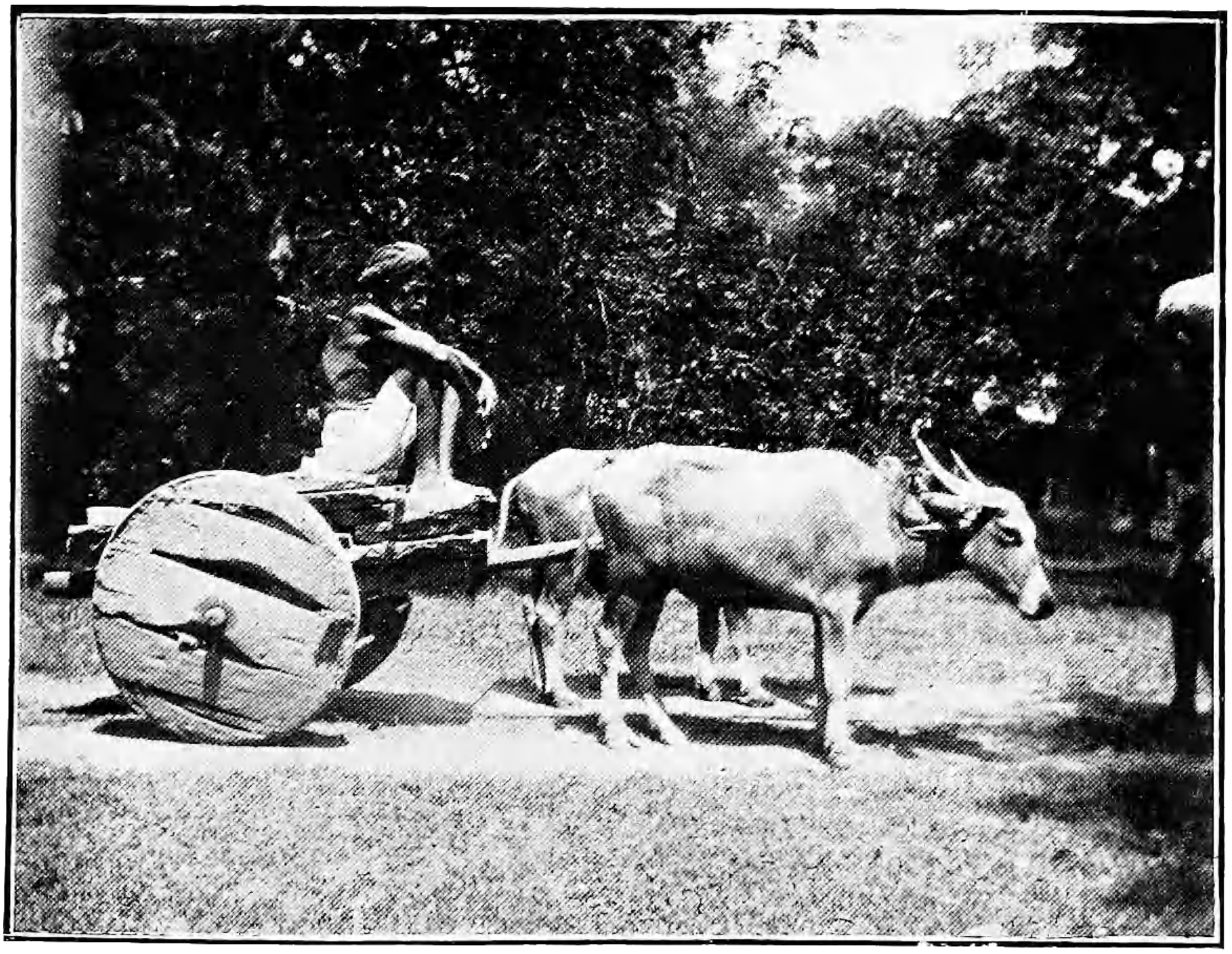
THE chief domestic animals are cattle and buffaloes, both of which are extensively used in agriculture. The ploughing and the watering of fields are done by these animals, and all heavy carts are drawn by them. Both the cows and the buffaloes give milk, but in some parts cows are very little kept for that purpose, and nearly the whole supply of milk is obtained from buffaloes. The milk of the latter is richer in cream than that of the cows. The cattle on the whole are of poor quality, fodder is difficult to get, and the farmers have no idea of scientific breeding. Moreover, by successive famines, the cattle have been much reduced in numbers. It is estimated that in the famines of 1897 and 1900 fully half the cattle in the affected districts were lost. In Kurnool the Government has done something to improve the breed. The wet districts, where cattle are at their worst, are favourable to buffaloes. Horses are quite rare except in towns, and there they are of small size; still, the country-bred pony is hardy and has great powers of endurance. Goats are kept wherever there is pasturage for them, but their quality is poor, and their milk so

scanty that in some parts they are not milked at all. They give the ordinary mutton of these parts. Sheep are also kept for food, not for their wool. The dogs, as elsewhere in India, are half wild. They have none of the noble qualities of the dog kept in Europe, but are regarded chiefly as scavengers, and are, therefore, useful to the villages. Shepherds, however, keep dogs, which they value highly, to drive their sheep. Cats are to be found in the villages of a kind somewhat different from those of England. They are slender in body, with very short and fine hair, and are commonly of a greyish colour, having stripes above and spots below. They are not looked upon as pets, but are tolerated in the villages on account of their usefulness. If, however, they are taken young and brought up in the house they prove fully equal to those of their kind in Britain.

Climate. A few words must be said about the climate. The popular saying has been that the Madras Presidency enjoys two seasons in the year, the hot season and the hotter. Our mission districts belong to the dry region of the Presidency. They must, therefore, be described as distinctly hot. The range of the thermometer in the course of the year is not great. For the Kurnool district the mean temperature has been officially declared to be 85°. From November to February it is comparatively pleasant, though the sun is found, by anyone out of doors at midday, somewhat oppressive. From March to May the heat markedly increases. At the end of June the rains are due, and the temperature, from that time, through July, August and September, depends on the rainfall. When clouds are abundant and rain



BUFFALOES IN THE RIVER HANDRI, KURNOOL.



A STONE-LEADER'S BANDY, KURNOOL.

falls at frequent intervals the temperature is pleasantly lowered. When rain ceases, a rise of temperature speedily follows. But on the whole, the body adapts itself to this high annual temperature, so that most people there will agree that when the mercury falls below 70° (which is a rare occurrence) it begins to feel unpleasantly cold.

In spite of the great heat, this part of the country is far more favourable to touring on the part of the missionaries than much of upper India. A proof of this is the fact that travelling with tents is more extensively practised. In North India, in many parts, it is considered impossible by European officers to remain in tents during six or seven months of the year. Here, indeed, it is difficult, though not impossible, to endure the heat of May and June under canvas, but in all the other months camping is commonly practised. It may be easily seen what an enormous difference this greater facility of travel makes to what is almost entirely a village mission. Another point not unworthy of consideration is that the more open-air life that it is possible to lead here tends to keep the missionaries in better health.

Diseases.

The climate, therefore, is, in itself, not unfavourable. Unfortunately the country is plentifully supplied with diseases. Under the hills there is malarial fever of a bad type. Cholera is a common, almost a yearly, visitor to the villages. Small-pox is generally present, but thought very little of; nor is there any idea of isolating the patient at any stage. Dysentery is occasionally epidemic, and proves fatal to children. Typhoid

especially threatens the European missionary, who arrives in the country accustomed to drink only pure water. At one season of the year ophthalmia, locally called 'sore eyes,' a disease both painful and disgusting, abounds. A certain minute fly, which persistently seeks the human eye, seems to be designed to be the carrier of this disease, and to be a continual annoyance by the habit referred to and by its incessant buzz. Relief can be obtained only by sitting in a wind or under a punkah. One fatal disease has been markedly absent from this part of the country—that is the plague. The reason of its absence is as yet unexplained. There can be no doubt the habits of the people are largely responsible for the abundance of their diseases. The villages are kept in a much dirtier condition than those in North India. Though the houses inside may be clean, the approaches to the village, as every traveller knows, are indescribably dirty. In the rainy season these roads become streams, down which indiscriminate filth is washed, which finally reaches the river. It is easy, therefore, to understand why cholera attacks one village after another down the valley. Again, the wells are not, as a rule, like those of North India, narrow shafts, but are generally large excavations, with steps leading down to the water. This form gives a much greater chance of contamination, or even of a flood, in the rains, washing completely in. The only water available for drinking, as the missionary soon finds out, is often a liquid deeply coloured by animal and vegetable matter. If from this account it would appear that the people have much to contend with, it should also

appear that by a general effort they could make a vast improvement in their conditions.

Rainfall. The rainfall in India is governed almost entirely by the monsoon winds. The south-west monsoon, beginning in June, blows until August or September; the north-east monsoon begins about October and continues until December or January, though the time when either monsoon prevails over any part of India varies with the locality. The general account given of the origin of the monsoon winds is as follows: At the close of the hot weather the enormous land mass of India, heated by the rays of the sun, attracts the south-east trade wind in a northerly direction. The configuration of the land causes the wind that passes over it to take in general an easterly direction—whence it becomes the south-west monsoon. But in parts of India it blows from the south, or the south-east, or even the east. In the cold weather different conditions prevail. High pressure then exists over Central Asia, which gives rise to the current known as the north-east monsoon.

The amount of rain that falls in different places varies mainly according to their relations to the hills. The hills divert the winds which bring up the rain-laden clouds. The monsoon currents show a predilection for moving along certain valleys as compared with others. Thus, one valley may year after year go short, while its next neighbour enjoys abundant rain. The cool streams of air exhibit a special partiality for travelling up the beds of rivers. Our mission districts are fairly rich in both hills and rivers. The rainfall of one of them,

the district of Kurnool, as a whole, is put down at thirty-five inches per annum. Parts of the Presidency get much less than this. The town of Bellary, for instance, is credited with less than twenty inches. Places with so small a rainfall naturally become known as centres of recurring scarcity.

Famines.

No account of these districts would be complete without some reference to the periodical famines. The mere enumeration of the famine years of the nineteenth century tells its pitiful tale: 1804, 1810, 1824, 1833, 1854, 1866, 1876, 1891, 1897, 1900. Nor must it be supposed that the famine problem has yet been solved. There is an idea abroad that the British Government is able to cope with famine, so far, at least, as the saving of life is concerned. How erroneous is this idea may be gathered from the fact that, in the famine of 1900, in the Bombay Presidency the deaths leaped up from a normal of something over half a million in the year to one million and a quarter. This is not so very different from the rate twenty years previously in one of our mission districts—that of Kurnool—when, in nine months of famine, the deaths increased (as compared with the previous year) from under 20,000 to 48,000. Let the famine even now be on a wide enough scale, and the limitations of human power to contend with the adverse forces of nature will be seen in the ghastly death-roll.

Some of the conditions that make for famine must be mentioned. Famine is not necessarily due to a shortage of food in the country as a whole. India is a great food-producing country. It exports large quantities and imports little. During a famine India will probably

still contain more than enough food for the whole population. What is technically called famine is usually confined to a certain area and is the result of the failure of rain in that area. India suffers through its excessive dependence on a single industry, that of agriculture, two-thirds at least of its whole population being occupied on the land. Everywhere the majority of people depend for their livelihood on cultivation. Wherever, therefore, rain fails to fall, the bulk of the labourers immediately lose their means of subsistence. During the drought they have no work to do, therefore they can earn no wages. If their wages are generally paid in grain, their food supply is directly cut off ; if in cash, then they have no money with which to buy food. The market may be full of grain, but that is of small avail to the poor labourer who is destitute of cash. The famine, therefore, is a famine of wages or money, rather than of food. It is, in many respects, similar to the unemployment problem in England, but with one aggravation : no sooner is it certain that the crops are going to be a failure over any considerable district than the price of food-stuffs in the market is immediately raised. They may become double or treble the normal price. Perhaps the best way for English readers to understand what famine means in India is to suppose that half the people, say, of London, including all the poor with insignificant exceptions, were thrown simultaneously out of work, while at the same time the price of food was enormously enhanced.

India, depending wholly as it does on the monsoons for its rain, is more liable to famine than any other

country in the world. During the British period, the average frequency of famine has been considerably more than once every ten years. The destructiveness of famine, however, so far as human life is concerned, has been immensely reduced. A mortality like that of the Bengal famine of 1770, for instance, when one-third of the whole population is said to have perished, is now practically inconceivable.

It was in 1869, during the famine in Rajputana, that the British Government first undertook the responsibility of saving human life. The policy was worked out only by degrees. In 1874, during the famine in Behar, relief was given in excess of the needs of the case, and the result was a marked degree of pauperisation. This led to a reaction. In the appalling famine of 1876–8, which raged in the Madras and Bombay Presidencies, the Famine Commissioner appointed by the Government of India, who by a strange irony was the very man who had advised the excessive relief in Behar, produced a scheme of relief which to many at the time seemed pitilessly exacting. The chief point of criticism was that the rate of pay was insufficient to support life. This was the opinion of medical officers and of the public generally. The Madras Government, which already had, in the Ceded Districts, a million persons on relief works, gave a trial for a short time to the scheme, and then slightly increased the rate. The results were lamentable indeed. When, a little later, relief camps were opened for those too weak to work, large numbers had to be admitted to them who had been on the relief works. The Government Sanitary Commissioner in

one of his reports asserted that of those whom he had so far seen in the relief camps one-half at least must die. Altogether the famine mortality in the Madras and Bombay Presidencies reached the dreadful total of five millions. The districts in which our mission work is carried on were among the worst sufferers.

The Famine Commissions of 1880, 1898 and 1901 gathered up the fruits of this and later experiences. The main principles now adopted are two in number. The first is that every life, if possible, is to be saved. The success of famine measures is to be reckoned not by financial considerations at all, but by the number of deaths. The second principle is that relief is to be given in return for work from all who can work. The standard of relief is to be neither too low to preserve life, nor so high as to destroy people's independence of character. The simple rule governing the rate of wages is that the lowest wage will be given which will maintain a healthy person in health. The Government does not undertake to keep any persons in ordinary comfort, nor to prevent all suffering, but solely to save life. On these principles it is evident that the point of greatest consideration is not the amount of the wage in itself, but the quantity of food that can be bought with it. The wage, therefore, is made to vary automatically with the market price of the necessaries of life.

Since 1877 the Government has had two great opportunities of putting these principles into practice. The famine of 1897 was spread over a very wide area. But the Government claimed that its aim of saving life met with complete success. The famine of 1899–1901

not only came before the country had recovered, but was on an even larger scale. At one time there were no less than 4,500,000 persons on the relief works. The loss of life from famine in British districts was estimated at one million. Among the somewhat smaller population under native rule it is estimated that three millions perished.

The liability to famine being so great, the attitude of the Government has become one of unceasing preparedness. The various provinces have their Famine Codes. The Madras Famine Code, to select the one that applies to our mission districts, if examined, will be found to be an extraordinarily elaborate set of rules, prescribing in fullest detail what is to be done in preparation for, during, and after famine. In the first place, the Government aims at being fully informed, at all times, of the whole agricultural situation. Nearly every executive officer in the Province, from the lowest rank to the highest, has to contribute his quota of information, by sending, monthly or weekly throughout the year, reports on the state of cultivation, rainfall, water supplies, mortality amongst men and cattle, and market prices. The huge mass of information thus obtained is condensed and published monthly by the Government of India. Then, in addition to this, complete programmes of relief works, capable of absorbing the labour of one-fifth of the whole population, are permanently lodged with the Government and kept up to date. These include programmes of the large extra staff required immediately on the outbreak of famine. Even the tools and plant necessary for the immense relief works are always ready.

Famine relief.

The course of famine operations may be briefly described as follows: Where indications point to famine being imminent, test works are opened. On these, a somewhat severe standard of work is exacted, above the average in private employment. If the influx of able-bodied persons proves the existence of wide-spread distress, then the famine relief works are commenced. These are necessarily such as can employ a large proportion of unskilled labour. Railway construction, therefore, is generally excluded. Preference is given to irrigation works, such as tanks and wells. Roads are often in the programme. All persons able to work—men, women, and children—are divided into classes and assigned proper tasks. The wages are carefully regulated for each class of work, to secure the worker a sufficiency of food. To persons unable to work, such as aged and sick persons and children, relief is given gratuitously. Such persons, if not belonging to others already on relief works, are treated in separate camps. Certain large classes of skilled artisans, such as weavers, are given work at their own trade and paid relief wages for it.

These are the main principles of famine measures. But the utmost human ingenuity has been exercised to leave no contingency unprovided for. The officer who very probably is suddenly called upon to superintend operations involving the saving of life on an enormous scale, is no longer left to buy his experience as he goes on. This Famine Code not only gives him the main lines of action, but fills in the details in such a multiplicity of ways as to be a veritable manual of famine relief. It would seem to be impossible to find any event that

has not been anticipated for him. Does he have to inspect kitchens and food, to disinfect wells? Does he wish to know how to make up gangs of labourers, and what quantities of work they can be expected to perform? Does he need to build huts, or to erect booths for supplying drinking water? Has he to cope with an epidemic of cholera? He will find the proper thing to do in every one of these and numberless other contingencies exactly described in the Famine Code.

Thus the Government stands confronting the greatest of its present problems. As yet it is only at the beginning of its task. How to prevent famine is a far greater problem than how to cope with famine. If ever it can succeed in making India as immune from famine as, say, any advanced Western state is now, few things that have been done in the world, and nothing that has yet been achieved in India, would be comparable with that.

Land tenure.

Among the things that must be touched on, to give a proper idea of the people amongst whom our Mission is working, are their relations to, or points of contact with, the Government. Of these the most important are those that concern the land. While almost all the people from whom our Christians are drawn are engaged on the land as labourers, a certain number are themselves peasant proprietors. Whatever, therefore, makes for the prosperity or otherwise of those who draw their living directly from the land, intimately concerns our people.

In all that part of India which includes our Telugu Mission, the people hold their lands under the 'ryotwari' system. A 'ryot' is a farmer or cultivator;

and the essence of this system is that the Government deals directly with the individual cultivator. In some parts of India the whole village is jointly responsible for paying a fixed land revenue, and some person has to be entrusted with the power to collect from every proprietor his share according to his holding. That is not so here. The name of every proprietor is written in the Government books, and he alone is answerable for the Government demands.

The foundation of the assessment is what is called the Settlement. At all times, in some part or other of the Province, a special staff of Settlement officers is engaged in surveying and in estimating the value of all kinds of land, and in fixing the revenue they may fairly yield to the Government. A settlement, when once made, is in force for thirty years.

But this is not all. Once in every year each cultivator has his name registered, with the exact extent of land that he is cultivating during that year, in a special revenue account. If he is taking up more land, the tax to which it is liable is recorded. If, on the other hand, he is giving up some land previously cultivated, he ceases thenceforth to be liable to the tax. But in any case his occupancy is registered, and his liability for the year automatically assessed, according to the scale of the Settlement.

The old theory was that the State was the sole landowner, and the cultivator only an occupier. But as, in the Madras Presidency, his occupancy is permanent and hereditary, and can be freely sold or mortgaged, it does not practically differ from proprietorship.

Much the greatest part of the land in our districts is held by Sudras. Some rich parts belong to temples or to Brahmans. But portions of land, generally of poor quality, from time immemorial have been assigned to the two out-caste classes, the Malas and the Madigas, from whom most of our Christians spring. It is in this way that a certain number of our Christians have come to be not merely labourers but landowners.

The burdensomeness of the land tax has long been a subject of controversy between the Nationalists in India and the defenders of the Government. The land tax is the principal source of revenue in India, and the question is a vital one for the Government. Whatever experience the present writer has gathered in contact with the small proprietors, goes to show that the tax presses very hardly indeed on them. At the same time, owing to their excessive indebtedness, and their peculiar habits of thrift, it is doubtful whether even the smallest portion of any relief that might be given would, under present circumstances, reach the cultivator, and not rather swell the profits of the mercantile class in whose hands the class of cultivators really lies bound.

Indebtedness of Indian peasants.

This general indebtedness is one of the greatest problems in the raising of the masses. The universality of it is at first likely to puzzle and shock the English observer. But it really arises out of the circumstances of the country, which make it easily explainable. Ready money is, at times, a pressing need of the Indian peasant. He has periodically to pay a tax, to buy an ox, to marry a son or daughter, or to conduct a

lawsuit. Now, to provide for these necessities beforehand is one of the hardest possible things for him to learn. It is true that there have been in the country, from ancient times, certain ways of making provision for the future need of ready cash. One was to bury coins in a hole in the earth. Another was to buy jewellery for the womenkind to wear. Until lately silver ornaments might at any moment be sold for their weight in rupees. But for some years past the heavy fall in the price of silver, combined with the artificial value of the rupee, has made the loss on the sale of silver ornaments considerable. This form of investment, therefore, does not commend itself so much as formerly. By far the most popular course is to put oneself in the hands of a moneylender. In times of necessity the latter advances the ready money, while the other party to the transaction, for all the rest of his life, continues to pay interest at a high rate. Neither party in the business intends, when he enters upon it, that the indebtedness should ever come to an end. It is of the essence of the relation between the moneylender and the peasant that the latter should always be a source of income to the former: that, therefore, he should for ever continue to pay interest, but, at the same time, should always have at least a bare subsistence—as mean a one as his position in society will justify the moneylender in reducing him to, but still a subsistence. If, therefore, figures fail to describe the helplessness of the borrower in the clutches of the lender, the latter sometimes stands between the former and starvation or other fate nearly as bad. When times are bad, or when the applicant is out of work, if he occupies

a position in life which gives promise of a future return, it is the moneylender's advance which saves him for the time. Thus the mass of the peasantry hold the same position with regard to the moneylender, as a limited portion of our English population do to the pawnbroker.

The system is extensive and thoroughly bad. The life-blood of a large class is being slowly soaked out of it by a much less worthy class. The stability of British rule is believed to have tended to fasten the system on the country, by making the coercion of the courts available for the recovery of these debts, and by removing social checks on the abuse of power. At any rate, farmers have been known to complain with some bitterness that in the old days, when the demands of the moneylenders became too exorbitant, they could go and burn their houses and books, while now there is the irresistible force of the police behind them. It is to gentler methods that we must look for the removal of the evil, and chiefly to education. At present the borrower is often absolutely ignorant of his position. He cannot read or write; he does not know what is written in the merchant's books; he holds no receipts. If, as is often the case, he brings the interest in kind, he cannot be sure that it is entered correctly, not to speak of the fact that the valuation is made by the moneylender. But the greatest hindrance to reform is the lack of a real desire for change. To the vast bulk of the population, to be in debt and to be eternally paying in interest the money which should go for the support and the increased prosperity of themselves and their families, seems so much the normal and right state of things that no other

is really conceivable. Amusing examples of misplaced benevolence, on the part of Englishmen who thought the one thing necessary was to get a man out of debt and give him a fresh start, are on record. They illustrate chiefly the extreme alacrity of these people to get into debt again. Then it must not be forgotten how young the people are caught in the meshes. It not uncommonly happens that money is borrowed for a boy's wedding, and the boy himself, as soon as he becomes of age, is persuaded to take over the liability for the debt. A great deal of coercion might be applied if he refused. Thus the young man starts life with a load of debt which he will never shake off to his dying day. Over and above all these considerations stands the prime fact that a moneylender of some sort is an absolute necessity, without which people could not, as society is constituted, go on living at all. The hope for the future lies in the advance of education. The more educated do not keep free from debt, but they know their liabilities, and are in the way of learning more provident methods of laying out their earnings. A people cannot be incapable of true thrift who are content to live so frugally and to pay so regularly all the spare portion of their income to a class with alien interests. But this is enough to illustrate in what difficulties the economical betterment of our people is involved.

Local Government Officials.

It remains briefly to touch on the relations of the villages to the Government in ways hitherto undescribed. The officials in contact with them are of two classes, the village officials and the officers of the Government proper. The village officers, being so much nearer,

make much more for good or evil to the peasants. The head of them is the village magistrate. His office is hereditary, and he is almost invariably a Sudra of the Reddi tribe. He is probably the representative of the chief who originally—perhaps many centuries ago—led his people to colonise this spot. Indeed, the old idea of the village magistrate's function was to protect his village from oppression. The hereditary principle, in such an office as it is now, seems strange ; but it is said that attempts to start settlements without the recognised hereditary element are always failures. His powers are limited, but he is responsible for order in the village, and certain villagers are appointed to act under his orders as watchmen or messengers. He sends periodical reports to the Government, tries minor cases, criminal and civil, and is in constant relation with the police. He receives a very small salary and holds lands in virtue of the office. If misconduct is proved against him, he may be removed by the Government, in which case another member of the family will be appointed. Though his powers are thus limited, he can prove exceedingly oppressive, by making false reports and getting persons into the toils of the police. His attitude towards our simple Christians is, therefore, important, for he may give them endless trouble. If, however, his outrages extend to the upper classes in the village, he incurs the risk of removal at the hands of hired assassins.

The other important village official is the ' karnam ' or accountant. His duty is to keep the registers of the land and its owners, and the records of the cultivation of

the village lands and of the taxes due to Government. His office also is hereditary.

These officials are entirely local. But above them is a series of officers who stand directly for British government. The one with whom our people will have most to do is the 'tahsildar,' the magistrate of one of the areas into which the whole country is divided for administrative purposes and which are the smallest administrative units. He is responsible for order within an area perhaps twenty or thirty miles across. Cases in which our people are involved commonly go to him first for trial. The tahsildar is always an Indian. Above him is the Deputy Collector, a member of the Indian Civil Service, who may be either Indian or English. His authority extends over a much larger area. But the Collector, who is above him, is the fountain of authority for the whole of what is technically called a District, which includes a large portion of country. The Cuddapah District, for example, is about as large as Wales, and in 1901 contained nearly 1,300,000 people. The Collector controls the whole of the administration, and also the collection of revenue, within this huge area. Naturally, therefore, our villages see very little of him.

The Police.

Of the other departments, the one which affects our people most intimately is that of the police. This is altogether a British institution, and one on which we must look with mingled feelings. Nothing in the country is more feared and hated by the mass of the people. One important function the police perform admirably—that of keeping the peace. But in the detection of crime they not only do not succeed, but have no

chance of success. The people are against them and, because of the annoyance inflicted on all who are in any way concerned in a police case, withhold what help or evidence they could give. Even the man who is robbed often has no greater anxiety than to keep the affair out of the hands of the police. The writer has found those whom he has met a well-disciplined set of men, and individually kind. But the popular belief is that there is no crime and no species of tyranny of which, collectively, they are not capable in order to serve their own ends.

The Courts.

With the courts of justice our people have not a great deal to do, and when they have it is almost invariably with the minor courts. They are not generally by their own will found in them at all. The low standard of the evidence that is brought into court, on both sides of a suit, makes the dispensing of justice a matter of extreme difficulty. A man's standard of truthfulness commonly depends on his environment for the time being. There is a sphere within which the moral laws are felt to be binding upon him, whilst outside that sphere their force is weakened or may be lost altogether. In England all education tends to make that sphere a large one. The effect is felt in the administration of justice. The average witness in court recognises an obligation to the community at large sufficiently to make him on the whole speak the truth. But in India the community within which a man recognises moral obligations is often extremely small. It may be not very much larger than his own village. The country beyond the nearest group of hills is often, indeed, a foreign country

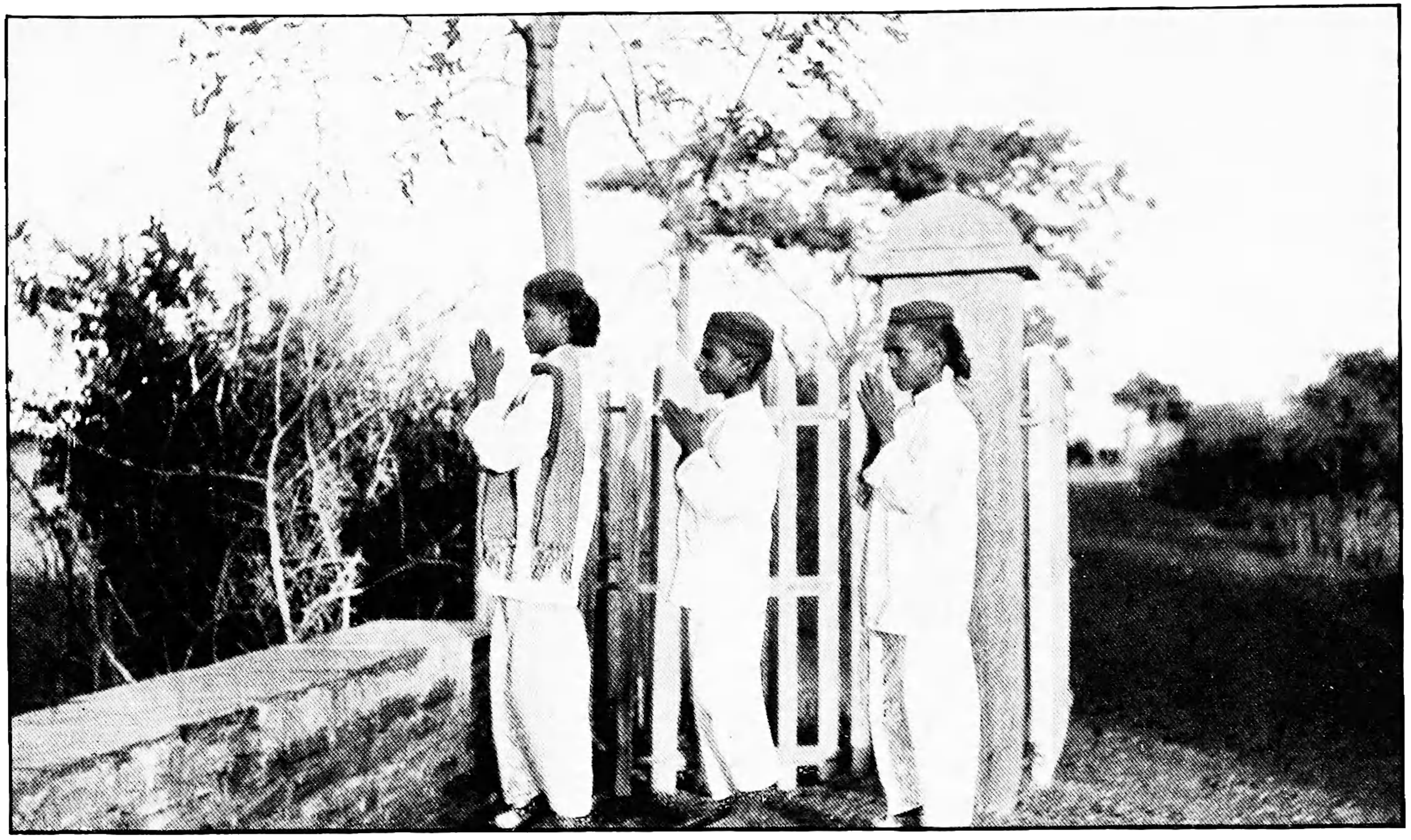
to him. So the same man who in his own village and before his own panchayat might tell the bare literal truth, when removed to a distance and before a court which always preserves a somewhat foreign aspect, feels no such obligation. The caste system magnifies the difficulty. A witness may feel that his obligations towards a plaintiff or defendant of his own caste wholly override those towards the community in general or towards truth in the abstract. The common procedure of the ordinary party to a suit, moreover, is not without ideas of policy. The belief of the vast illiterate mass is that no case is good enough to go into court without embellishment. A typical example of the many trivial stories which amuse, just because they seem to have a lifelike touch, is that of the plaintiff who produces a forged bond with false witnesses to prove a loan which had never really been made ; upon which the defendant, far from denying the loan, produces a forged receipt with more false witnesses to prove that the loan had been repaid. It is not to be wondered at if the courts, with the best intentions, often fail to do justice. This is, too, a partial explanation of that litigiousness which is often charged upon the Indian people. There are a multitude of cases brought into court in which the plaintiff would never have come forward if he had had any expectation that the naked truth would emerge from the proceedings. Many people enjoy a little gamble in the courts exactly as a similar class in England enjoy a little gamble on the Stock Exchange.

The people from whom our Christians are drawn are too poor to rush into lawsuits. Moreover, there is a

slight additional check, in their case, on litigation, inasmuch as a Christian who, without the permission of the Church authorities, brought a suit against a fellow Christian, would be liable to punishment by the Christian panchayat. Our Christians are, of course, liable to be brought into court as defendants.

The Post Office.

The Post Office is the one department in which the Government appears to the people in a wholly benevolent aspect. It is indeed an admirable institution. Over the whole of that vast country it will do what the Post Office in England will not, that is, carry a letter for one halfpenny, and this in spite of the fact that transport by rail is rather the exception than the rule. In many parts there are not even roads for fast-wheeled traffic, and an immense number of mails have to be carried by runners. These men, armed commonly with a short spear and a circlet of jingling bells, traverse daily many a road amidst palpable dangers of wild beasts and robbers, and bring the mail bag through many a flood. In the remoter districts, such as our part of the Telugu country, we cannot expect a service in most of the villages. But post offices will generally be found, about ten miles apart, along the main routes. Kalasapad is an example of a very remote mission-station. Yet every evening the mail reaches Kalasapad, having been carried by runners the whole sixty miles from Cuddapah since the early morning; and similarly the outgoing mail from Kalasapad reaches Cuddapah every day. It is safe to say that the Post Office is one of the great forces that are changing the old India into the new. And before we have done with it, we owe it the duty of



THE WAY WE SAY 'GOOD MORNING' AT NANDYAL.

mentioning that in some of the provinces, and in ours in particular, it is helping to combat that gigantic scourge of India, malaria, by selling, at every office, farthing doses of quinine.

The villages.

The last subject that need detain us is that of the village itself, its constitution and its inhabitants. English readers need to make an effort to understand the importance of the village in any study of India ; the conditions are so different from those prevailing at home. Whereas in England and Wales the urban population is between three and four times as great as the rural, in India the rural outnumbers the urban by eight to one. But the importance of the village is not to be expressed by these numbers. The fact is that the village system has modified the characters of the people to an extent difficult for persons living in entirely different circumstances to grasp. In India, when the British came to it, the village was virtually a state in miniature. The villager saw in it a more definite entity and one which had a more powerful hold upon himself than any political organisation outside it. To begin with, the village lands were a perfectly defined piece of territory, in the integrity of which he had a real interest. Then the village was nearly, if not quite, self-sufficing. Its population was no mere haphazard aggregation of persons ; custom prescribed that it should contain all the classes of workers necessary for all functions of life, and those in due proportion. The ordinary villager's outlook tended to be limited to his small village from the fact that it was economically independent of the outer world. Lastly, the village was in almost all

respects a self-governing organisation, pursuing its own course with the least possible help from outside. It is obvious how different the village in India must have been from anything that we now understand by that term in the West. And though, since the British occupation, some changes have come, it is almost impossible to understand the Indian character without forming a mental picture of his village environment.

Let us look now at the different classes we are likely to find in any one of the villages in our mission districts. First of all there is the landowning class, the most important of all and the backbone of the community. Next come Brahmans or priests, traders, artisans and independent workmen. Lastly come the out-castes, who occupy the position of menial servants of the village or of the landowners, and who work as labourers on the land.

In our villages the landowners are mainly Sudras. These will be spoken of more fully in a subsequent chapter. The most important of the traders are corn merchants, who combine with their trade the business of moneylending. The principal workmen are the blacksmiths, the carpenters, the washermen, the barbers, the potters, the weavers and the jewellers. There are also to be found, in many villages, shepherds, basket-makers, musicians, and others. The village officials have been mentioned above. The out-castes are of two classes, which have been already named, Malas and Madigas. Both of these, besides working on the land, have special handicrafts, the former being weavers, the latter cobblers. The main divisions of village society live in separate blocks of houses. Thus we shall find the Sudras, the

Brahmans, the merchants, the Malas, and the Madigas, all living separately from one another.

It has been the immemorial custom to regard the above-mentioned artisans as servants of the village. They are not paid for their work by the person who requires their services, though he has to supply them with materials. But they get a regular allowance of grain out of the harvest, and, possibly, other perquisites. They also hold pieces of land in virtue of their services. All these posts are hereditary. In some cases the perquisites are connected with the annual village sacrifices, and in the case of the Malas and Madigas, who perform important functions in the sacrifices, this gives rise to great difficulties when they become Christians.

For settling disputes, especially those relating to land or to caste rules, there is the panchayat, or committee of elders. The word signifies a body of five, but the committee is by no means restricted to that number.

The most important fact to remember for the understanding of the old village life of India, is that the village was, in a vast number of cases, almost completely self-sufficing. The major part of the land was given up to the cultivation of the staple foods. In many cases the cotton, which was a crop grown within the village boundaries, was spun and woven into cloth in the village. The jungle furnished materials for houses and for fuel. Salt might have to come in from outside. But practically we may say that all the necessaries of life were procurable on the spot. We have already seen that all the elements

of society which were required were to be found in the village. The result was that the Indian village, which never felt its dependence on the outer world, became self-centred to an extraordinary degree. It is true that the bonds of caste, and the resulting intermarriages, led to connexions between groups of villages. But even these ties were sectional, and they were not ties between whole villages. For the most part the village preferred to live in its isolation. A curious proof of this fact meets us everywhere in our part of the Telugu country, in the absence of roads between villages. It was not the custom for a village to make roads between itself and its neighbours. Such tracks as there are have been worn by the wheels of the country carts. And though these tracks are so permanent that the writer, using a map, thirty years old, of his district, which gave these tracks, never once found a deviation sufficient to be marked, yet it is probably the literal fact that not once in a hundred years has a village sent out a gang of men to clear away the smooth round stones that give the springless carts such a terrible jolting. The writer knows one village, on the tracks leading to which the stones are bigger than usual, and which, on that account, no heavily-laden cart can approach.

It was this hugging of their isolation on the part of the villages that gave such a remarkable want of cohesion to India. While village life was intense, national feeling was almost non-existent. The villagers, in their narrow outlook, desired nothing so much as to be let alone. They were willing to pay tribute to the paramount power as the price of security, and to pay even

to the extent of leaving to themselves no more than enough to live on. If security were granted, the nature of the paramount power became a matter of absolute indifference. This greatly facilitated the British absorption of India. The people were distracted by the insecurity engendered by the warring sections within the country. The British appeared to be the strongest of the contending powers and, therefore, promised more security than any other. To the vast masses of the people all politics were comprised in the question: What would make it easier for them to plough, to sow, and to reap?

But if this explains the easiness of the British conquest of India, it also explains, in part, the present ferment in India. What the villager supremely desired was to be let alone to pursue the small round of village life. That is just what has not been done. In ways little dreamed of when first the British power assumed the responsibility of keeping the peace of the country, that life has been profoundly disturbed. It could not but be so. Our ideal of national life is of a totally different order to the Indian villager's. Our administration does interfere with the village commonwealth in vital ways. The effective seat of government is no longer in the village, but outside it and far removed from it. The police bring the irresistible strength of the distant Government into contact with the meanest villager. Worst of all, a new commercial system has let loose forces which undermine the whole economical stability of the village. The corn which, by the custom of old days, should have been divided among all the

village, now, by the operation of new laws, drifts to other countries. Goods from abroad, by the same laws, come in and make the labour of the village artisans unnecessary. The village, which wanted to be outside the world forces, has found it more than ever impossible to be so. But the Government is, of course, as much the passive tool of its circumstances as anyone. No one could put back the march of events. Here we are only pointing out that this was not what the people expected. The British rule, which, by its promise of peace, backed by resistless force, seemed to be going to establish the village commonwealth for ever, has proved the most powerful dissolvent of it ever known in Indian history. Surely these people in their perturbation, who see the old order changing with accelerated speed and conceive but a dim idea of that new order to which it is destined to give place, have a claim upon our sympathy.

III

THE S.P.G. MISSION—EARLY PERIOD

Beginnings of missionary work.

BEFORE referring to the history of the S.P.G. Telugu Mission, it is necessary to take a brief glance at the first recorded attempt at Christian work of any kind among the Telugu people of the Ceded Districts. Early in the nineteenth century a Eurasian named William Howell, a surveyor of the Department of Public Works, was stationed at Cuddapah. This good man spent his leisure in evangelising the people about him. In course of time he had gathered a small congregation in Cuddapah town. At the same period the London Missionary Society were proposing to open a Mission among the Telugu people. In 1822, therefore, they took over this congregation and appointed Mr. Howell to be their resident missionary in that town, and two years later he was made a regular minister of the congregation. By 1842 there were (besides Tamils from other parts) nearly one hundred Telugu Christians in Cuddapah. About this time there were several L.M.S. ministers who desired to connect themselves with the Church of England, of whom the best known was Dr. Caldwell, an eminent linguist, who afterwards became Bishop in Tinnevelly. Mr. Howell

was accepted as a missionary by the S.P.G. and soon afterwards was ordained and appointed to minister to the Telugu congregation at Vullavaram, near Madras. In 1856 he retired on a pension. He died in Madras about 1867.

When Mr. Howell joined the Church of England, forty-six members of his congregation were admitted with him. These were formed into a congregation of the Church of England by the Rev. W. W. Whitford. At

Cuddapah

that time there was no chaplain in Cuddapah, but the English residents were visited from time to time by the chaplain of Poonamallee. Mr. Whitford, who then held that post, did what he could for his new congregation, and, acting according to the ideas of the time, he gave them land on which to build houses. He also provided them with a catechist and a schoolmaster. Thus they remained for seven years, dependent for the administration of the sacraments upon Mr. Whitford's occasional visits, and in the intervals looking for help and encouragement to their lay-teachers and to the European residents who took an interest in them. Undoubtedly the chief influence upon them during these years was that of two men of their own race, whose names, because they are prominent in the early history of the Mission, must be mentioned at once. These were two brothers, Tamils by birth, named Basil and Afred Wood, who had been received with Mr. Howell into the Church of England. They early showed the true pastoral spirit and, when Mr. Whitford finally left the country, although no funds were any longer available with which to carry on the

Mission, they continued the work, but at the same time sent earnest petitions to both the Bishop and to the S.P.G., begging that a resident clergyman might be stationed in Cuddapah. They proved their sincerity by twice undertaking the long journey of 160 miles by road to Madras in order to make a personal appeal.

In 1849 their prayer was heard so far that the Rev. Uriah Davies was sent by the Additional Clergy Society to minister to the English congregation in Cuddapah. At the same time he took charge of the Indian Christians of the Church of England, and opened a school for boys and girls under a European master. He also voluntarily undertook evangelistic work and sent out Basil and Alfred Wood to preach in the villages. Later on, using Alfred Wood as his interpreter, he went out to preach himself.

Kudravaram.

The first-fruits of this work were gathered at Kudravaram, a village fifty-five miles north of Cuddapah. The story is worthy of record. A leading man of the Mala community, a trader in thread, afterwards known as a Christian by the name of Moses, heard the Gospel while making his rounds on business through the villages. When at last he found himself in Cuddapah, he proceeded earnestly to inquire about the new religion. At last Alfred Wood met him and took him to Mr. Davies, with whom he stayed as an inquirer for many months. And now happened a singular coincidence. At this very time the Malas of Kudravaram had come to Cuddapah. There had been a conflict between themselves and the caste people and officials of Kudravaram, and they came to Cuddapah to have the case settled in court. There

Alfred Wood helped them through their case and at the same time taught them the Christian religion. When they returned to Kudravaram, Alfred Wood followed them. The whole community of Malas at that village placed themselves under instruction. Other villages in the neighbourhood followed. Then Mr. Davies, accompanied by Alfred Wood, went to visit them and preached to all classes of people. The first to be baptised were thirty persons at Kudravaram, whose baptisms took place in July 1852.

The movement continued to spread and, in September 1853, eighty persons were baptised at Gubagundam Jammuladinne. In October, all the Malas of Mutyalapad (which since 1855 has been a headquarters of the Mission) applied to be placed under Christian instruction. They were immediately followed by many from Gorigenur and Maddur. The village magistrates then took alarm at the success of the preaching, and, at their instigation, in December 1853, Mr. Davies was attacked with violence and driven out by the Sudras of Vanipenta and Mutyalapad.

Early in 1854, Mr. Davies' health having failed, he was compelled to leave Cuddapah. Mr. J. Clay, a student of the Theological Seminary at Vepery, Madras, was then ordained deacon and appointed to the charge of the English congregation in Cuddapah. Meanwhile, Mr. Davies had made a successful appeal to the S.P.G. to take up the Mission to the Indians at Cuddapah. Mr. Clay continued to work for six months under the Additional Clergy Society, during which short period he lost his wife and child. Then, in September, his services

were transferred to the S.P.G. and he became the first S.P.G. missionary to the Telugu people.

Shortly afterwards Mr. Clay was joined by two lay evangelists from the Mission Seminary at Madras, Messrs. J. F. Spencer and J. Higgins, who were both ordained some years later and under whom the work steadily went on. In 1855 seventy-four persons were baptised at Mutyalapad and Maddur. The increasing numbers in these distant villages caused an important change to be made. As it was thought advisable by the authorities that the missionaries should live nearer to the new Christians, the three missionaries, in June 1855, removed to Mutyalapad. There was indeed more scope for their energies and more promise of fruit in the district than in the great town of Cuddapah, the congregation in which place did not last long. The Christians there had been pauperised and spoiled by the liberality of the Europeans, and dissensions had become rife amongst them. In 1861 the teacher was withdrawn, and the congregation finally broke up.

Mutyalapad.

After 1855 the mission work centres round Mutyalapad. The villages round were visited by the missionaries and their agents, who invited all classes, though as a matter of fact only Malas came forward to be taught. Among these were occasionally leading men or 'elders,' men of intelligence who consciously sought the truth for its own sake, but the masses only knew that they sought something better than they had. Mr. Clay thus relates how one of them described his own condition: 'I asked him why he desired instruction and what he knew of Christianity. His reply was:

"I know nothing. I do not know who or what God is. I do not know what I am or what will become of me after death. But all this you can tell me, and I have come to be taught by you. Become our Guru, and we will obey you in all things." '

Outward signs were not wanting to the people of the villages that something was stirring in their midst. One was the destruction of idols. The rule imposed by the missionaries was that, before baptism, the people must put away their idols. Mr. Clay thus describes a visit to Bodamanur and the destruction of the idols in that place :

A visit to Bodamanur.

'The people of Bodamanur, a village ten miles west of Mutyalapad, on the other side of the Koondair, first came to me about the middle of September last, begging that I would visit their village and receive them under Christian instruction. As I had never been to the village before, and had, therefore, never proclaimed to them the truths of our most holy faith, I was not a little surprised at the call, and asked them what were their motives for seeking to join us, and what they knew of our religion. They replied that they had frequently, during their visits to their friends and while on business at Mutyalapad, attended our services and then heard the truths of Christianity ; and, believing that it is the only way by which they can attain the salvation of their souls, they were induced to seek further instruction in it. They were very earnest in their entreaties, but, wishing to make further trial of their sincerity, I told them to come again that I might talk with them further on the subject. Not many days after they returned, although

A TYPICAL SCHOOL AND SCHOOLHOUSE IN THE TELUGU COUNTRY.

they had to swim across the Koondair, which at that time was quite full, and entreated me to accompany them ; but as I had other pressing engagements on hand I could not gratify them then. I told them they must wait till I was at liberty, and added : "The river is flowing from bank to bank, how can I cross it now with my tent and other things ?" "Pray don't let the river prevent you, Sir," was their reply. "We will construct rafts for you by tying large earthenware vessels together and fastening cots over them, and on these we will cross you over safely." Gladly would I have entrusted myself across the river to these earnest and simple-minded men, but urgent business required my presence at Cuddapah at that time. To them neither rain nor river was any obstacle, for they came frequently to Mutyalapad, anxious to know when I would visit them. About the middle of October I sent one of my native catechists to inquire particularly into their character and condition. He brought back a very favourable report of them, and on the evening of October 29 I set out, accompanied by Mr. Higgins, for Bodamanur.

'At dusk we approached the banks of the Koondair, and, as the shades of evening were gathering round us, the scene was singularly beautiful : the broad, but at this time shallow, river, with its high, precipitous banks, the dark outlines appearing like ruined ramparts, and lined with houses almost overhanging the stream ; the little crowd of people on this side the river, who had collected together to see us cross ; the cry of joy and welcome from our Bodamanur people who came thus far

to meet us, some of them on the opposite bank waving their fire sticks to light us across, and others hurrying on before us, showing the way and telling us how eagerly they had been looking forward to our arrival.

'If the scene was one that excited our admiration, not less were our interest and gratitude awakened by the conduct of the people we had come to visit—so eager to welcome us, so happy in conducting us to their village. "We were waiting here all yesterday, Sir, to meet you, and some of us slept last night by the river." We rode on full of thoughts, whose best expression was silence. It was late when we reached our tent, and so, after a few kind words to the people, we dismissed them, promising to visit them the following morning.

'Early on the morning of the 30th, some of our men came to conduct us to the village, where we found the new catechumens assembled in the open air and arranged in three lines, first the children, then the men, and last of all, the women. The caste people flocked around in great numbers, and listened very attentively while I addressed those who had invited us on what would be required of them as professors of Christianity, how they were to conform to its precepts, and particularly what they were to expect. There was some surprise evinced by the caste people when they heard that those who embraced the religion of Christ must, especially in a heathen land, expect persecution, and that Christ had taught all His followers in such cases to return good for evil, "not railing for railing, but contrariwise, blessing." I afterwards offered up a prayer, and the new catechumens repeated after me the Lord's Prayer, petition

by petition. Afterwards I went to a little low building which had served as a temple, and directed the head men to pull up the stones which they had hitherto worshipped as gods. These were simple unhewn slabs of granite marked with white and yellow streaks and painted at the top. The largest of them was not more than eighteen inches high. From time immemorial these had been regarded as gods, honoured in seasons of prosperity, appealed to for aid in the hour of calamity ; and who can tell what dread of a curse following upon this act of sacrilege lurked in the minds of these ignorant people ! However, they did not hesitate. The idols were plucked up and sent off to our tent ; and one young fellow, on whom a new light seemed to have dawned, could not refrain from giving vent to his new-born idea : " They call these stones gods ! "

' We next went into some of the houses, in two of which robberies had been committed during the absence of the men at Mutyalapad. From the time these poor people evinced a desire to become Christians, the caste people, and particularly the village officials, have been very active in persecuting them. They endure it cheerfully. How wonderfully does God suit His grace to the necessities of those who trust in Him !

' I stayed at Bodamanur two days, instructing and encouraging the people, and was assisted in this work by Mr. Higgins. The earnestness of the people, their eagerness for instruction, and the joy with which they came together for prayers, struck me very much.

' I appointed a master in charge before leaving. The congregation consists of a hundred souls, young and old.

Of these, twenty-nine children have commenced to attend school and are engaged in their alphabet.'

It is not to be wondered at that so alarming a defiance of powers believed to be easily provoked to wreak indiscriminate vengeance on the village should give rise to persecutions. The forms that the persecutions took were three: first, violence, in the form of beating of persons and burning down of houses; secondly, false charges against the Christians in the magistrates' courts; and thirdly, a form of boycott, the merchants refusing to sell goods to the Christians, and other classes refusing to do any work for them. Here is a description by Mr. Higgins in 1863, of the persecution that generally followed the destruction of the idols: 'A village abandons idolatry, the stone or stones worshipped are pulled up, and the little mud temple demolished. Let us see what the missionary can do to quell the persecution which forthwith bursts out from the caste people. "You must no longer come into our village," said they. (Mala villages are generally about a furlong from the caste houses.) "I have no grain to sell you," says the merchant; "go elsewhere." "I allowed you to enjoy that bit of land," says the Curnum; "please to give it up now." "I don't want you to do me little menial services," says the Reddy; "I'll get another, and give him all your perquisites." Then, in addition, they refuse the Christians the leaves of the gogu, used by the poor as an esculent, and will not allow them to approach the wells. Two or three men, a deputation from the persecuted village, come to the missionary, who may be ten or fifteen miles away, and, heated with fast walking,

Persecutions of Christians.

make a long statement of their grievances, slurring over some circumstances, exaggerating others. "Get a petition written in Telugu, and take it to the Tahsildar," is the utmost that can be suggested—a remedy which is sometimes more dangerous than the ill it is intended to cure, and which often when carried out only excites more determined opposition.' What wonder is it if, under this strain, some lapsed? In one village, we read in the Report of 1858, 'the catechumens, under terror of being sacrificed to the fury of the heathen, have relapsed into heathenism.' To such new converts persecution was indeed a sore temptation, but by many it was borne with cheerful patience. At Jammuladinne, where one of the earliest congregations was baptised, we are told that 'an unprovoked attack was made upon the school-master and Christians of the place, and the most violent threats held out against them, because they continued to hold their religious services. Six of their houses were burnt down at midnight, and all endeavours to discover the incendiaries proved fruitless.' Mr. Clay reported after this: 'Notwithstanding all these severe trials, I thank God that the Jammuladinne Christians continue faithful; and I pray that this persecution may knit them more closely to the Saviour and to one another.' Persecution indeed deepened the faith of those who endured, and sifted out the unworthy. The missionaries were not eager to accept untried crowds of applicants, and as far back as 1860 we read that Mr. Clay considered two years' instruction and testing necessary before baptism was given. The faith of the converts was exercised both by friends and

enemies, and by such means a well-disciplined church was built up.

Insufficiency of teachers.

The growth was unmistakable, and in 1860 we already find what has in fact been the uniform experience of the Telugu Mission for fifty years—an insufficiency of teachers for the applicants. Mr. Clay in that year reported that he had six villages for which he could not find teachers. Measures were taken to supply the need. The broken-up congregation of Cuddapah furnished some; other promising young men were taken by Mr. Clay under his personal instruction and sent out as soon as possible to village congregations. Finally, a boarding-school was opened at Mutyalapad, into which the best boys from the village schools were drafted, and two young laymen, Messrs. Scott and Holliday, from Madras, who joined the Mission in 1859, were placed in charge of this school. This was the first institution opened for the training of agents in the Telugu Mission. Those who have worked in the Mission in more recent years know well what excellent men were raised out of the humble converts by those pioneers of the Mission. And when we wonder at the remarkable growth of the Telugu Church as contrasted with the scanty means put at its service by the Church in England, we must not fail to note how well its foundations were laid, how carefully the first teachers were trained under the personal care of the early missionaries, and how just and strict was the discipline through which the early congregations had to pass.

1859.

The actual figures of the Mission in 1859, after seven years' growth, were: 13 congregations, 619 baptised Christians, and 527 persons under instruction.

At this time an important new territory was being opened to the Mission. To the east of Mutyalapad is the range of high hills called the Nallamallas, or 'black mountains.' The first preacher to cross these hills was Basil Wood. In January 1858, accompanied by another teacher, he traversed the hills by one of the passes and preached in all the villages in the valley of the river Sagileru for a distance of some twenty miles. Here again we must note, as we did in the record of the entry of the Gospel on the Mutyalapad side of the hills, that there was preparation before the arrival of the preacher. In one of these villages, Balayapalli, there lived an old Mala headman, named Dasari Chennugadu, who, ten years before, had listened to the preaching of Alfred Wood in Cuddapah. Dasari Chennugadu had been, as a Hindu, a devout worshipper of Ramanuja, and had for years been seeking 'a vision of the Deity,' and had spent much time 'sitting at the feet of Brahman Gurus.' Led by him the Mala community of Balayapalli accepted the Gospel. In March 1858, Mr. Clay, having been informed of these events, visited the village and appointed Basil Wood to be the resident teacher there, 'as having been, under God, the chief instrument in bringing the people to the knowledge of the truth.' A year later thirty-one persons were baptised. Dasari Chennugadu took a Christian name, and at the same time changed his family name and became Bhaktula Abraham, 'Bhaktula' meaning 'of the faithful ones.'

Bhaktula Abraham died not many years later, affectionately remembered by many as the first in that valley to adopt the Christian faith. It is interesting to

note that one of the first of our Telugu Christians to be ordained was a relative of his, the Rev. Bhaktula Lazarus Gnanaprakasam.

Kalasapad, 1861.

The number of converts in this valley multiplied rapidly. By 1861 there were already four congregations. Mr. Higgins, therefore, who had already made an extensive preaching tour in the valley and was familiar with many of the villages, was instructed to prepare a house for himself in order to live on that side of the hills. Shortly before taking up his new work he had been ordained deacon. He arrived early in 1861. The village Brahman officials thwarted in every way his efforts to secure a site for the Mission-house. At last, for ten rupees (£1), he bought an excellent site on the banks of the Sagileru near Kalasapad. This has ever since been one of the Mission centres. Its drawback has been its isolated situation. In those days it had to be approached from Cuddapah, which was sixty miles away and not wholly connected with it even by road. At the present day, though the railway has been brought within twenty miles, the projected road to the railway-station does not yet exist. Moreover, the country in the neighbourhood is poorer and more subject to famines than that on the Mutyalapad side of the hills. Famine begins to be mentioned as early as 1862 in Mr. Higgins' report, and the tale has been repeated, with sad persistency, in one year after another since that date. On the other hand, the Christians of this valley have, from the very beginning, compared very well with those more fortunately situated. Mr. Clay in 1862 wrote: 'The Christians there contrast very favourably in some

respects with the Christians on the Mutyalapad side. They are more independent and orderly, and more ready to adopt improvements and to help themselves—due largely to the admirable way in which Mr. Higgins managed them.' Similar testimony has several times been given since that date.

Mr. Higgins, having built a small house at Kalasapad, remained there nearly five years, superintending the Christian congregations and preaching assiduously in the villages. Progress was steady, and congregations were formed in village after village. During the year 1865 Mr. Higgins went away on furlough. Shortly after he retired from the Mission.

It may be interesting to read Mr. Higgins' account of the winning of one village, and to see, as it were, the missionary of that time at work. The village is Narsapuram, and it may be added that the congregation of that place has remained a flourishing one up to the present time. Mr. Higgins writes: Narsapuram.

'In the evening I left Kalasapad for Narsapuram, my first stage, and distant not more than five miles. This is a new village, and one which I may say I acquired by adopting the Fabian policy of delaying. At first a single man of the village came to me, but I was not quite satisfied with his motives; for he had been a headman, and, his authority having been set at nought, he thought that he could best punish his rebellious clan by forming an alliance offensive and defensive with myself. I rejected these overtures, but told him that if he wished to join he might remove to one of my Christian villages. Several months afterwards he managed to reduce to submission

half of his people, and then he proposed again to place himself under me. But I had seen much of the unsatisfactory state of things in a village where half the people were under me, and the other half, being heathen, beyond my jurisdiction, so my decision still was to wait. More time elapsed, and then all were of one mind except just two or three families ;—one of these owned the very spot of ground which I had long ago marked out as the site of the future prayer-house.

'I rode over one evening to find out for myself the disposition of the people. I had sent notice of my coming and requested all to be present, but when I reached the village was disappointed to find but very few there ; the women either hid themselves or stood at the doors of their houses quite unconcerned and careless, and some of the men, after a short stare, resumed their several occupations as if the business on which I came was nothing connected with themselves. I did not dismount from my horse, but sat for a few minutes regarding all attentively ; then, convinced that the pear was not yet ripe, turned my rein and rode away quietly. A proceeding so different from all that they had expected first astonished and then alarmed the villagers. I heard confused shouts behind me, the cries of the children, "He is going away," and calls to me to return, of which I took no heed. A number of them, however, ran after and soon overtook me, to whom I explained that their reception of me was so different from what I had been accustomed to, that I doubted if they really wished to have me for their priest and teacher. "Go back then," I said, "and when you

again learn that I am coming to pay you a second visit, be at least all assembled and stop for a few minutes from your occupation to hear what I may be about to tell you. You have all relations and friends in my Christian villages and have often witnessed how they receive me. If at the very outset you are careless of my coming and going, what hope can I have of exercising any influence on you?" This rebuke had its effect.

'When I came again, women and children were all present, a place had been prepared where all assembled, and I began by calling before me each family and addressing the following questions to them: "Do you wish to forsake idolatry and join the Satia-matham (true religion)? Having once joined will you remain steadfast and not go back? In everything will you submit to me as your priest and teacher, and not to your old Dhasaries?" On this occasion I also called up the few who still hung back and put it to them to decide once for all which cause they would espouse. I was very anxious that they too should join, otherwise they might oppose the destruction of their old Swami house, on the very site of which I intended that a small chapel should be built. But I showed my anxiety in no way, as I have observed that eagerness on one side too often, among natives, excites disinclination on the other. All at last gave in their adhesion, and even the man who laid claim to the land relinquished that claim in my favour. The schoolroom or prayer-house was the next difficulty to be surmounted. I have no funds whatever at my disposal, and the Society allows nothing for church building purposes. I have made it a rule,

therefore, that the people generally build their own places of worship, but I contribute two or three rupees on my own account to induce them to lay out something for themselves. What I give suffices to purchase the heavy timber, the centre posts or beams that support the roof; the smaller timber, the thatch for the roof, the building of the walls, and the labour in general fall on the people themselves, and the cost and the trouble entailed in building is one of the best tests of the sincerity of a village.

'It was when the prayer-house at Narsapuram was completed, that the visit was made which I have in this day's journal to record. The people were waiting for me, and I proceeded at once to enter the building, followed by them all, and to celebrate Divine worship in it for the first time. It was a small hut about twelve paces long by ten in breadth, and the walls and beams were so low that I knocked my head against them several times before getting accustomed to the place. Everything was very clean, however, and it was lit up by a couple of little earthen saucers holding a cotton wick fed with ghee. Such as the place was, it must have cost about Rs.10 (or £1); a fifth of this sum I contributed, the rest was divided among the villagers according to their families. One advantage of its being small and being built by the people themselves is that it will more easily be taken care of and kept in order. I have found that when a large room is built to which the people have contributed very little, they are apt to throw the burden of repairing and cleaning up the place on the missionary; it is, therefore, a great advantage to be

able to say: "The chapel is not mine but yours, and it is to the credit of each village that it keeps its place of worship clean and in good order."

'The service this night was very short; but I began accustoming them to learn something, by teaching a short prayer they were to make use of on first entering and taking their places for worship. About ten families constitute the congregation here, but the children are more numerous than in other villages. This village, being not far from Kalasapad, I shall be able, if it turn out well and the people remain steadfast, to attend to by frequent visits of myself and one or other of my young men. I hope ultimately to be able to have the children also to come to Kalasapad once or twice a week.'

Meanwhile an attempt was being made to open a third mission centre. This was at Jammalamadugu, a healthy and prosperous little town, and very suitable to be a centre of mission work. Two bungalows were purchased by Messrs. Spencer and Scott in 1861 from the Collector of Cuddapah. For a short time an interesting experiment was tried. An Anglo-Vernacular school was opened for the higher class Hindus, which was attended chiefly by Brahmans. But it was soon found that the boys' parents raised objections to their reading the Bible, and after six months, therefore, the school was closed. There was other work for the missionaries to do. Mr. Spencer, during his residence at Jammalamadugu, was ordained. He remained there till 1865, when, owing to the departure of Mr. Higgins, he had to take charge of the Kalasapad Mission. No one was sent to replace

Jammalamadugu.

him at Jammalamadugu, and, up to the present time, indeed, the bungalow has rarely been the home of a missionary. In 1894, in consequence of our failure to occupy Jammalamadugu, the L.M.S. made it one of their European stations. It is now a strong centre of medical, educational, and evangelistic work in connexion with that Society.

In 1862, one of the years just reviewed, Alfred Wood died. He was the younger of the two brothers who played so prominent a part in the early history of the Mission, and is said to have been much the abler and more learned of the two. Among his other acquirements he had studied Indian medicine on the Sanskrit system, and used it with skill. Mr. Clay describes him as 'an active, intelligent, and faithful worker, to whose labours much of the progress of the Mission was due.' It may be mentioned here that his brother Basil Wood, whom we have seen as the originator of the Kalasapad Mission, remained in that part of the country until the close of his long life in 1898. In his old age he became blind and feeble, but continued his daily attendance at church to the end.

1869. It will be useful to compare the statistics of the Mission in 1869 with those in 1859. The following table shows the growth of ten years:

Year.	Congregations.	Baptised Christians.	Persons under instruction.
1859 ..	13 ..	619 ..	527
1869 ..	40 ..	1677 ..	1154

The next ten years were of a kind to call out heroism on the part of the two missionaries left in the field.

From their lonely outposts directing the ever-growing work of the Church, they looked for years in vain for help from the Church at home. Of their lay assistants only one, Mr. Scott, remained. The adequate superintendence of the Mutyalapad Mission was now beyond the powers of any one man, even in perfect health. But the notorious fever of that country, and the toil of pioneering work in so rugged a land, had left neither of the superintending missionaries as he was. The missionary at Kalasapad remained at his post only at the cost of much physical suffering. More painful still was it to see the discipline of the young Church, which had grown beyond their power to control, become slack, and evils enter in which ought to have been prevented. Then to crown all came the terrible famine of 1876–7. The mortality was appalling. The numbers that were swept away were never known, but thirty years later the population had not reached the figure at which it stood before the famine. Nevertheless the Mission, with its crippled resources, by the good help of God, came triumphantly through this time of gloom. The statistics of this period again show a large increase over those of the previous one. We append here the figures for 1879 that they may be compared with those given above:

Famine of 1876.

1879.

Year.	Congregations.	Baptised Christians.	Catechumens.
1879 ..	76 ..	2377 ..	1795

In the year 1877 some timely reinforcements arrived. These consisted of two students of St. Augustine's College, Messrs. R. D. Shepherd and A. Inman. The new help came

only just in time to enable the Mission to be carried on, for the year 1880 brought the retirement of Mr. Spencer from the Mission. In the next year the Mission was again strengthened by the arrival of Mr. A. Britten, but once more the gain was followed by a loss, in the death, three years later, of Mr. Clay. This loss was indeed great. For thirty years he had sustained the arduous toil of planting the Gospel in the villages of a wild and difficult country, and had guided the steps of the infant Church and laid down the lines of its future development. He possessed a wide and accurate knowledge of Telugu, and left several books, which are still in use, for the instruction of Telugu Christians. He had a share also in the revision of the Telugu Bible and Prayer Book. At last, worn out by sickness and incessant toil, this faithful worker in 1884 laid down his life at his post in Mutyalapad.

Death of Mr. Clay, 1884.

We have now reached what may be called, for several reasons, the modern period of the Mission. For one thing, the men in whose hands the charge of the Mission was left on Mr. Clay's death are still in the field. Again, certain characteristics come into greater prominence as this later period advances. There is more consolidation of work at mission centres, and a greater consolidation of the missions in the different areas of the Telugu country. There is also a more highly developed system for the training of Indian agents, and more efforts are being made to foster an indigenous Indian Church. But before we proceed with the history a separate chapter will be required to deal with certain points which will help to an understanding of the problems of the Telugu Mission.

A BIBLE CLASS AT NANDYAL, TELUGU MISSION, S. INDIA.

IV

MALAS, MADIGAS, AND SUDRAS

Caste.

THE consideration of the subject of this chapter brings us at once to the question of caste. It is well known that Hindu society is divided into a vast number of sections, which are fenced off one from another by rules unparalleled for strictness anywhere in the world. These rules are chiefly concerned with two things, marriage and food. One caste is distinguished from another by the fact that the members of the two may not intermarry, and that there are severe restrictions on their eating and drinking together. At the same time the tie between members of the same caste is that they all follow, roughly speaking, the same occupation. In addition to these obvious facts, the persons concerned will commonly relate mythical stories of the origin of the caste and of its descent from a legendary ancestor, human or divine. These we may neglect. Caste is an ancient institution, but does not go back even to the beginning of the history of the race. Similarly, for practical purposes, we need not dwell on the fourfold division of castes as it exists in books. Whatever value there may once have been in it, that division does not help to an understanding of the facts of to-day.

The castes, as we come into contact with them in our work, may be briefly described as follows, taking them in order of rank: the Brahmans, divided into a number of sections; next, certain classes of trades; thirdly, a large number of castes, mainly farmers and artisans, all grouped together under the name of Sudras; then certain castes ranking below these; and lastly, the out-castes, under two names, Malas and Madigas. There are, besides, some aboriginal tribes who stand outside the caste system, of whom the Chenchus, the inhabitants of the wild jungles on the hills, are one.

The facts which have determined the rank of castes are, first, the extent to which they acknowledge the supremacy of the Brahmans and use them in a sacerdotal capacity; secondly, their retention of customs not countenanced by the Brahmans, such as the eating of beef, and the remarriage of widows; and thirdly, their social position and their occupation. Some trades, as, for example, working in leather, are considered as *per se* degrading. Rank in the list of castes is reflected in the extent to which a lower caste is believed to pollute those above it. Some, for instance, are supposed to pollute by their touch, others by their mere presence.

Brahmans.

It is impossible to trace, historically, the origin of the castes. A few generalisations, however, may be made without risk. The Brahmans are supposed to represent the original stock of the Aryan invaders of India in its purest form. The Dravidian inhabitants of India were a dark-skinned race; the Aryan invaders were fair. The latter possessed the higher civilisation, but must have been enormously outnumbered by the former.

The preservation of their civilisation and the preservation of their colour would necessarily become very closely associated. And thus quite early would arise that fierce resistance to the threatened swamping of their civilisation, which took the form of absolute prohibition of marriage with the darker race. It bears this out that the Sanskrit word for caste, 'varna,' means also colour. We may see the same tendency at work to-day in countries where a small fair community is surrounded by a large dark one. It may be noted, too, that the Brahmans, who represent those in whose interest chiefly the caste system sprang into being, are to this day the special guardians of the system.

The castes ranking just below that of the Brahmans may reasonably be supposed to be the descendants of Aryan invaders who mixed their blood in a less or greater degree with that of the people of the country.

But it is more important to consider the case of those aboriginal inhabitants who were not exterminated nor displaced, but remained to form in most parts the vast majority of the ensuing population.

Sudras.

In the Telugu country the problem is not a complicated one. The Aryan invaders probably came into the country in very small numbers, as teachers or as military leaders. The bulk of the population, when converted to Hinduism, were classified under the head of Sudras. To this day the Sudras contain all the classes that would have been necessary for a somewhat more primitive social organisation. We may regard the Sudras, then, as the representatives of the original Dravidian owners of the country. The out-castes, again,

probably represent classes of the same blood but of a lower status. They were practically in a servile condition until very recent times, and it is not unreasonable to suppose that they are descended from the classes which were in the position of serfs when the Brahman domination began.

Caste rules.

But if it is impossible to trace the rise of the castes historically, it is possible to enumerate some forces which, under the peculiar circumstances of India, would be likely to give rise to a caste system. The first has been already mentioned—racial aversion based on colour. The second is the importance attached to tribal descent in the process of settling a new country. This force would decline in influence as the community progressed in civilisation. The third is the convenience, in the village community, of basing occupation on the hereditary principle. This principle, in a very small community, has obvious advantages. It is the one by which the supply of the necessary artisans is most easily kept up, and, what is of equal importance, kept up in due proportion relatively to the village needs. Moreover, it gets over the difficulties of apprenticeship and technical training by requiring every boy to learn his trade in his father's house. It is not difficult to see, then, how trades in the village came to be hereditary. And when once the hereditary tenure of occupation became the firmly established custom, it would be the chief of the social forces tending to the rise and persistence of caste.

Caste is an institution that circumscribes the individual by surrounding him from childhood with rules and restrictions which limit his action in almost every

direction. The immediate guardians of the caste rules are the panchayat or council of the caste. The punishment for breaking its rules will be either a fine, utilised in feasting the members of the caste, together with, perhaps, some humiliating ceremonies, or excommunication from the caste. The latter means that the person concerned will be unable to arrange marriages for his children, and in many ways will be ostracised from society. It is a contingency which very few indeed dare to face for any cause. Caste thus to a very large extent destroys the independence of the individual. It is the most potent enemy imaginable to individuality of character, and is thus a standing hindrance to social progress.

And yet, in a sense, the rigidity of caste has been exaggerated. Though the individual cannot overstep the boundaries of his caste, yet the caste rules and the social grading of castes are not, as is often assumed, absolutely unalterable. As regards the first point we may note that caste customs vary in different places for the members of the same caste. This means that the caste, exposed to different sets of circumstances, has adopted different procedure. Take the case of the rule forbidding a journey to Europe. In some places the individual who, in defiance of this rule, travels to England, will, on his return, infallibly be excommunicated; in other places he will compound for the offence with a money payment. In one instance it remains on record how the laxer rule came to be instituted. In a certain place, the first man of a certain caste to visit England was shrewd enough immediately on his return to invite his

fellow-castemen to a feast. As he had not yet been excommunicated, they accepted the invitation; and, after partaking of his feast, they were no longer able to excommunicate him, an act which would have involved the excommunication of themselves. Thus this single action opened the door to European travel for the whole of a caste in one place.

Moreover, it is not to be taken as true without qualification that the grading of castes is unalterably fixed. It is well known that communities may fall in the scale by such a simple process as change of occupation. Thus Brahmans who have taken to agriculture have sunk below their fellow-castemen who have retained sacerdotal functions. It may be true that a rise is more difficult than a fall, but instances are not unknown of castes holding a position to which descent alone would not entitle them. Among agricultural tribes especially, social standing comes, in the long run, to be proportioned to the actual importance of the community. Human nature is fundamentally the same in India as in Europe. Thus in some parts the powerful owners of the soil, not originally Hindus at all, have forced their way into one of the higher castes. In some outlying districts the rajas have even retained the power of raising the status of castes. Striking examples of the way in which character will win social recognition will be found in the position of Indian Christians. In the towns especially, Hindus of high caste will often be found eating and drinking with Christians who have risen from the depressed classes, while they would not think of consorting with the cousins of these latter who

have remained heathen. It is still more striking when such a thing takes place in the more conservative country parts. But in our Telugu country it is not unknown for a Christian teacher of Mala origin, known to the Sudras through his teaching of their boys as a man of high character and abilities, to be admitted to eat and drink with them.

It will be seen from the above that the system of caste, neither in its origin nor in its present working, is outside the operation of the laws of human nature. The economical conditions of the country favoured its rise, and it is at the least not unresponsive to the newer social and economical forces of the present time.

As might be expected, castes show more tendency to multiply than to diminish in numbers. It is easier for sections of a caste to drift apart, and finally, so far at least as intermarriage is concerned, to become separate, than for two sections to reunite. There is, however, a movement, started in educated circles, to reunite the sections of some of the greater castes.

From the nature of the case the caste system must have progressively extended its boundaries during the ages. The great majority of the people of India are of a stock which originally was not Hindu at all. Their ancestors, in every case, must have been drawn into the system from without. This process is still going on. The communities which stand outside or below caste are brought piecemeal into the system. The attractive force is the higher civilisation to which they are thereby admitted. But such classes are, as a rule, still more

attracted to Christianity when it is presented to them at the critical period.

At the present time, however, there are forces in the country, growing in potency, which make for the disintegration of caste. Chief among these is the new economical situation. More and more, persons are driven by the stress of modern life to seek for occupations outside the traditional lines of caste. When this process has gone far enough, with the resulting mixture of men of all castes in one occupation, the probability is that the caste system, which rests, more than on anything else, on community of occupation, will dissolve away.

Malas. Of the three classes named at the head of the chapter, the Malas may be considered first. The Malas are one of the two classes of out-castes (the Madigas being the other) in the Telugu country. They are sometimes called Pariahs, because they correspond to that class in the Tamil country. A name which is often used to embrace both the classes of out-castes is 'Panchamas.' This word is of British invention, and signifies the fifth caste, in reference to the traditional Hindu classification of four castes. It was designed to spare their feelings, the names in common use having generally an opprobrious meaning. The importance of the Malas and Madigas to us lies in the fact that it is from these two classes that the vast bulk of Telugu Christians are derived. To give an idea of their numbers, we may draw on the figures provided by the census of 1901. The total population of the Cuddapah and Kurnool districts, within which our work wholly lies, was rather over two millions. Of these, 142,000 were Malas, and 137,000 were

HOW COCOANUT PALMS GROW IN THE KURNOOL DISTRICT.

COMMUNITY OF OUT-CASTES (MALAS) AT BAPANAKOTKUR (KURNOOL DISTRICT).

They have built their prayer-house of leaves and bamboos, and are about to be enrolled as catechumens.

Madigas, as against less than 33,000 Brahmans. The Christians at the same time numbered just under 53,000. Thus, roughly speaking, at that time about one-sixth of the Malas and Madigas had been drawn into the Christian fold by one or other of the Missions.

It has been mentioned above that these out-caste classes represent the old serf population. Up to very recent times the Malas were still in a servile condition. The land, on which they work as farm labourers, is their regular source of subsistence. Very few of them own lands of their own. At the census quoted above, about twelve per cent. of the Malas were returned as having occupations not connected with the land. Those who work as labourers are commonly attached to particular Sudra masters. Women and children are also pressed into the service for the lighter kinds of work, such as weeding, and the children also for the tending of cattle. Wages are still very often paid in grain. This was once the universal way; and it is probably a better way for the labourer, for the amount of grain wage is calculated with reference to a family's needs, whereas cash wages tend to remain stationary while prices rise. It must be remembered that the grain is all ground, as well as cooked in the home, by the women. In hard times the labourers get a good deal of support from the Sudra masters so long as the resources of the latter hold out. But the position is one of too great dependence on the Sudras. At the time of the conversion of Mala congregations to Christianity, the bad points of the system are exposed. The Sudras, by refusing to employ them on the land, can cut off a great

part of their livelihood. It is creditable to the Malas that in comparatively few cases has a congregation gone back on this ground alone.

But the Malas have a regular handicraft of their own—that of weaving. This is not left to the out-castes as being a degrading occupation, for there is a caste of Sudra weavers. The Mala carries on a very humble trade. His handloom is of the simplest kind. The warp is commonly set up in an open space in the village; the loom itself occupies a part of his tiny house. As a rule the Mala weaver receives an order for a particular piece of cloth from a Sudra employer. The latter supplies the cotton which has been spun by the women of the village. The weaver receives his pay for the piece. In spite of the exceedingly primitive conditions, the result is sometimes a truly artistic piece of work. Now, unhappily, the trade is being taken out of their hands by the importation of foreign mill-made cloth, which is said not to be so good, but is somewhat cheaper. Small as the pay for weaving is, it will be lamentable if the Malas, and with them the Christians, lose the income they have made by their handicraft. It has been the one preservation of our Christians' independence, their stand-by on many occasions against the organised opposition of the higher castes. In 1909 the Mission made an inquiry into the possibility of introducing improved handlooms, by which the workers might make higher profits. The opinions of persons in various parts of India, who had had experience of these, were received. They proved to be somewhat contradictory, some being very hopeful, others most

discouraging, and the Mission decided not to press the matter further. It is probable, however, that, considering the local conditions—the existence of Christian weavers possessed of some skill in the handicraft, the presence of a local market, and the lowness of wages—and given some person, whether missionary or not, with technical skill to direct them, a scheme, the basis of which would necessarily be not charity but business, might be worked with success.

The Malas have furnished by far the largest number of Christians to our Church. It was not by design that they were thus absorbed into the Mission. There was no intention nor expectation on the part of the early missionaries that the Malas, in village after village, would provide the whole congregation. They were led, and rightly led, by circumstances to this branch of the work. It was nothing less than the Church's duty to follow where events so plainly pointed the way. And the results were remarkable. From the very beginning leaders, uneducated indeed, but men of character and talents, were not wanting. Under the influence of education this community has produced several hundreds of schoolmasters, besides a small band of catechists, and even clergy, while the whole body of congregations forms an army to attack a wider field.

Madigas.

The Madigas are the second section of the out-castes. Their chief means of subsistence, as is the case with the Malas, is labour on the land, and their relation to the Sudra landowners is precisely the same. All that has been said above of the Malas may be applied to these. Their particular handicraft is shoemaking and other

kinds of work in leather. This is regarded as intrinsically a degrading occupation, for it involves the handling of dead animals. Indeed, the animals that die in the village are the perquisite of the Madigas, and it is sometimes supposed that when they do not die fast enough, the latter hasten their end with poison. An undoubted stigma on the Madigas is the fact that they sometimes eat the bodies of beasts found dead. The Malas shrink from this and from contact with those that do it. And the habit is a cause of trouble to the Church; for when, in their dire poverty, the Madiga Christians fall, as they sometimes do, into this horrible habit, this is added to other causes of estrangement from the Mala Christians.

There is some question as to whether the Madigas are lower in the scale than the Malas. In the districts where our Mission works, the heathen Madiga certainly appears more sunk in degradation than the heathen Mala. There can be little doubt that he is worse off. His shoemaking is not a profitable trade at any time; but in bad times numbers of people simply do without shoes, whereas the Mala has always some call for his trade. The Madigas, therefore, are kept in more complete subservience to the Sudras than the Malas.

The number of Madiga Christians in our Mission has never been large. At one time there was quite a little movement among the Madigas, and a certain number were received. But there have been more defections in proportion among them, and their congregations have not made the progress that the others have. The total number of Madiga congregations, most of which are in

the Kalasapad district, is only about twelve. A great many of the Madigas have been absorbed by the American Baptist Mission, which in some parts seems to work exclusively among them. Experience has shown the great difficulty, in their present abject condition, of rescuing them from heathen practices.

Village worship.

As the Malas and Madigas take important parts in the village worship, it will be desirable to say something about this. It should be understood at once that, though these people are roughly classed as Hindus, their Hinduism amounts to little more than acknowledgment of the supremacy of the Brahmans, and that the Sudras and all the lower castes—that is, almost the whole population—for all practical purposes follow the religion which was in existence before the Aryans came into the country. The deities of this religion are what are called village deities. They are strictly local; they have different names and varying attributes in different regions. The characteristics that distinguish them immediately from the deities of Hinduism as generally understood by that name, are, first, they are almost invariably female; secondly, animals are commonly sacrificed to them; and thirdly, the sacerdotal functions are performed, not by Brahmans, but by persons of lower castes, and, in important instances, by those of the lowest castes of all. Their shrines, when they have any, are rarely imposing structures. Sometimes a stone hut is built for the symbol of the village goddess; but frequently the deity is represented by a stone slab, rudely carved with an image, placed against a tree, or merely by an uncut and misshapen stone. In the great acts of worship, a clay

image of the goddess is usually made for the occasion. A common name for the village deity is 'Peddamma,' which signifies 'Great Mother'; she is also called Poleramma. Another is Ankalamma. These deities are looked upon as the guardians of the village against the innumerable evil spirits which are supposed to haunt its precincts. They are, however, by no means beneficent beings, but simply concerned to keep their domains for their own advantage. They are easily and for quite inscrutable reasons offended with their villages. At such times they send pestilences, such as cholera or small-pox, cattle plagues, and other misfortunes. It is at these times that the villagers hasten to propitiate the wrath of the goddess by sacrifices. At all other times, with the exception in some villages of fixed annual festivals, the goddess remains almost wholly neglected.

It may be remarked that although the system dates back, apparently, to a time before the dawn of history, the deities themselves are occasionally of exceedingly recent rise—in some cases traceable to human originals who lived a very few years ago.

It now remains to give a very brief account of the rite in which both Malas and Madigas take a prominent part. When the decision has been made to perform the sacrifice by which the offended deity may be propitiated, the potter of the village has to prepare two clay images of the two goddesses Poleramma and Ankalamma. This done, the idols are dressed in clothes provided by the merchants, and decorated with jewellery made by the gold and silver smiths. A shrine is made of cloths

in the centre of the village, and to it the idols are carried by the potter and the washerman; the saying being that the two deities are the daughters of the potter and the daughters-in-law of the washerman.

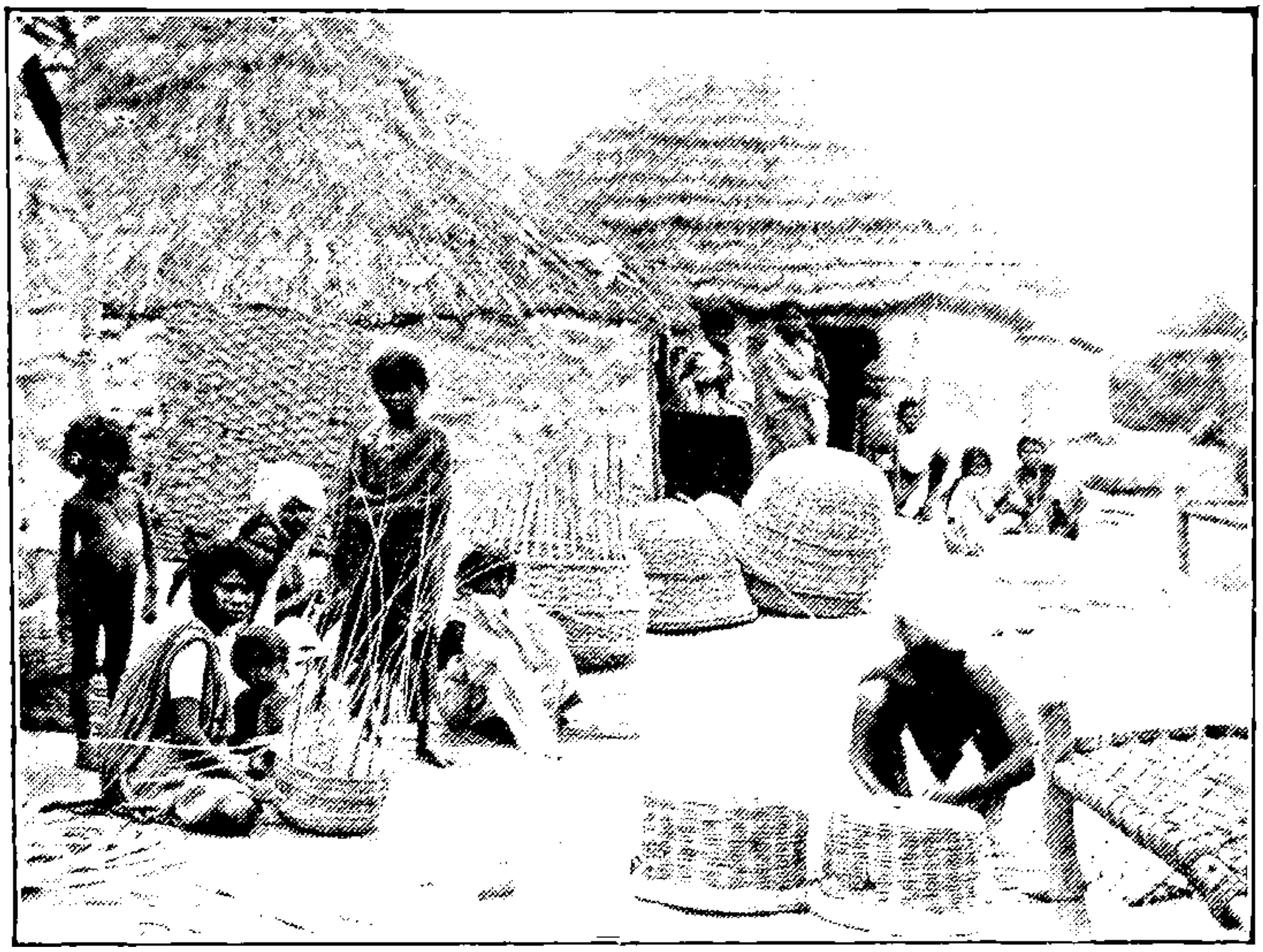
After these preliminaries, a male buffalo is brought which has been provided by the Sudras and selected for the chief sacrifice. The buffalo is decorated with garlands of margosa leaves, which are hung round its neck, and with turmeric (a yellow stain). It is then taken in procession by the Malas and Madigas round the village from house to house. The Malas lead the buffalo, the Madigas beat tom-toms and dance and sing. As the animal makes its progress, it is worshipped by the people, who at the same time give presents of grain to the Malas and Madigas. At an appointed hour the buffalo is brought in front of the newly erected shrine of the goddesses. There it is killed by a Madiga. The latter cuts off the victim's head and one of its legs. The head is placed before the goddess, the leg is fixed in its mouth, and a lamp burning the fat of the buffalo is then placed on the head. The blood is allowed to sink into the ground and is covered up with earth. The rest of the body is given to the Malas and Madigas, who take their portions to their houses and eat them there.

The next ceremony takes place at the dead of night, and is of a peculiarly revolting kind. Another procession is formed, in which the Sudras join. A basket of margosa leaves, soaked with the blood of the buffalo, is carried by the Malas. One of the Malas, then, taking the liver of the buffalo in his mouth and having its

entrails suspended round his wrists or hanging like a garland round his neck, forms the centre of the procession. He is worked up into a state of furious excitement, in which he is believed to be inspired by the goddess. As the procession moves along, the people shout 'Ko bali, Ko bali' (accept the sacrifice l), and so with great noise and excitement it moves through the whole village, until finally it returns to the shrine of the goddesses in the centre.

A number of minor ceremonies are performed, which it would be tedious to describe here. Many other offerings also, besides the chief one, may be made, such as fowls, goats, sheep, and buffaloes. The smaller animals are slain by the washermen, but the buffaloes always by the Madigas. The heads are presented to the goddesses, but the bodies are taken away to be consumed at home.

Finally, in the afternoon of the day following the sacrifice, two small wooden carts, which have been made by the village carpenter, are brought to the shrine. The goddesses are placed on the carts, which are then dragged by the Madigas outside the village. They are preceded by a Madiga, who bears on his head the head of the slain buffalo, on which the light is still burning. As the procession advances, the Madigas beat tom-toms before the carts, and perform dances, some of which are of an indecent kind. The music and dancing are supposed to please the goddesses. When the procession has advanced a little way beyond the boundary of the village lands, the idols are stripped of their ornaments and thrown away, the idea being that the anger of the



BASKET-MAKERS AT WORK: KURNOOL DISTRICT.

AN OUT-CASTE'S HOME, DHONE, KURNOOL DISTRICT.

goddess will be transferred to the village in which she is left. The light on the buffalo's head is put out, and the head itself carried off by the Madiga who slew the animal as his perquisite.

The above is an attempt to describe a typical sacrifice in one of our villages. But it must be noted that the ceremonies are often much more complicated than here described, and that innumerable variations are to be found in different villages.

It has been hinted that the village sacrificial system raises formidable difficulties in the way of our Christians. This is not because it possesses any attractions for them, for it must be remembered that, though the sacrifice is organised by the higher castes, the reason why the important parts of the ceremonies are relegated to the out-castes is that they are considered too degrading to be performed by others. The real difficulties that it raises are of an economical kind. It is by the part they play in the sacrifices that the out-castes claim their status in the village. The actual presents that they receive for their share in the shape of grain, cloth, and the flesh of the slaughtered animals, are to them, in their extreme poverty, of no small moment. The loss of them makes a difference that is felt. But a further loss often follows. The Sudras, angry at the defection of the Christians, sometimes, as far as possible, exclude them from employment, and make the struggle for a subsistence even harder than usual.

A partial solution of the problem is adopted by the Malas themselves. As a rule, in any particular village a member of a certain fixed family takes the chief part

in the sacrifice. Such a man is called a 'Vetti,' and receives a more valuable perquisite than the rest. When the Malas of a village are baptised, the Vetti family commonly stands aloof and remains heathen. It is not allowed to them to do what they would gladly do—that is, to set apart one member only to perform the sacrifices. The rule in our Mission is to baptise all of a family or none of it. But if the whole family stands out the Mission cannot interfere. It may be added that much trouble has arisen in the past from the baptism of Vetti families. The temptations are so great that members of these families almost always relapse into idolatry.

Some account is due here of the mutual feeling between these two sections of the out-castes. Strange as it may seem, these two classes hold themselves as rigidly aloof from each other as any two of the higher castes. They never intermarry; they will not eat together; they do not willingly draw water from the same well. This feeling attaches itself to the converts from both classes. As is well known in India, high caste converts drop their caste prejudices far more quickly and completely than low caste. Thus Mala and Madiga Christians are not willing to mix socially. There are instances of teachers of both classes eating together, especially under the influence of the missionary. But the mass of the Christians do not yet go so far. And probably no case has yet been known of a Christian of one stock marrying one of the other stock.

Mala and Madiga Christians.

The feeling between the two classes is not a personal one, but a community feeling, and individuals, if left to themselves, would be willing enough to go counter to

it. The writer came across a curious case which illustrates the general attitude. A Madiga Christian went to a distant part of the country where all the Christians were of Mala origin. Representing himself as of the same class, he managed to get taken on as a teacher by the Mission (not an Anglican Mission) which worked in that region, and was put in charge of a congregation of Mala Christians. His people received him as what he represented himself to be, and for some time ate with him. Finding out, however, by accident that he was of Madiga origin, they thenceforth held aloof from him. At the same time they dared not complain nor publish the facts, for fear lest their fellow-Christians should hold aloof from them!

The policy of the Mission in the face of this division is, in the first place, not to interfere with purely social customs. It cannot compel members of the two sections to eat together in their own houses; nor would it be wise by pressure to bring about marriages between them. The teachers of the two sections, however, can be got to eat together at the missionary's house. Then, in the second place, the Mission endeavours to give each congregation a teacher of its own class. Where both classes are mixed in the same congregation, the mixture is ignored in appointing the teacher; and instances can be given on either side of a teacher ministering acceptably to a mixed congregation. But in two spheres all distinctions are obliterated, and the results are far-reaching. At the Holy Communion no difference is recognised between one Christian and another. And in the Mission boarding-schools, the children of all classes are treated,

in matters of eating and drinking and in all other respects, exactly alike.

One cause of estrangement between the two classes needs special mention. Among the Hindus all the castes below the Brahmans are divided into two parties, which are called the right-hand section and the left-hand section. The two sections have a traditional feud of very old standing. The higher castes of the Sudras, and all the Malas, are placed in the right-hand section ; the merchants, the rest of the Sudras, and the Madigas, in the left-hand section. The class of Sudras from which the village magistrates are almost always derived belongs to the second section. Consequently, whenever the feud breaks out, the Malas are opposed by the village magistrate and his tribe, and by the merchants—two of the most powerful elements of the village. The occasion of hostilities has often been an absurdly trivial thing, such as the use by one party at a marriage of some ceremony or garment supposed to be the distinctive property of the other party. But by far the commonest thing that leads to a riot is a dance, performed by the Madigas against the Malas, and called the Chindu dance. In times past it has led to such bloody encounters that for a good many years it has been made wholly illegal throughout the Cuddapah district, but it is still not infrequently performed. The Chindu dance contains a story in action. It expresses the triumph of the Madigas over a Mala chief of former times. It is a story of immoral deeds, and the actions which accompany the dance are obscene. It is accompanied by music of a barbarous nature. This dance has invariably a rousing

effect on the Malas, even the peculiar beating of the drums, with which it starts, serving violently to excite them. It is sometimes performed before the idol at a great festival, for the goddess is supposed to delight in such spectacles. Very often, when caste feeling runs high, it is used to irritate the Malas. Either the Madigas do it on their own initiative, or the Sudras stir them up to do it. The Mala Christians ought to have left all feelings connected with it behind them, but unfortunately they regard it as equally directed against them, and do feel it very keenly. The Chindu dance, therefore, is often used to provoke the Christians. On such occasions the Madigas, backed by the Sudras, come to perform it in front of the Christian chapel. This is another illegal act; but opposition to it, on the part of the Christians, leads sometimes to a charge in the courts against themselves of making a breach of the peace, sometimes to a period of persecution in the village at the hands of the merchants and Sudras. Great responsibility is thrown at such times on the Christian teacher in charge of the village congregation, and in innumerable instances the teachers have succeeded admirably in preventing the foolish old feuds from breaking out afresh.

Sudras.

Leaving the Malas and Madigas, we have now to consider the Sudras, who occupy an important place above them. In numbers they make up a considerable portion of the population. They include most of the landowners and most of the artisans. Under the head of Sudras are embraced a large number of castes. These are ranked very variously, some being considered much

better than others. In some cases, probably, the higher rank was due to the caste occupation appearing cleaner than in others. Thus the shepherd stands high, while the fisherman, who takes life, is ranked low. But in other cases it is difficult to see any reason in the nature of things why some should be high and others low. It does not appear on the surface why the potter should be high in the list, and the tank-digger very low. But as the higher castes are marked by the superior use they make of the services of the Brahmans, it is possible that at a critical period, when the Sudras were being admitted into caste, their more or less complete subservience to the Brahmans determined their rank thenceforth.

The most important class of Sudras, from the Mission point of view, is the farmer class, and this for several reasons. They are important, in the first place, from their numbers and their character. They are by far the most numerous class of Sudras, physically the most sturdy of their tribe, and not without the appearance of having the makings of a fine race in them. Then, in the next place, they are socially independent, not carrying on their occupation by the will of others. Indeed, were they to lead in the direction of Christianity, most of the other elements of society would be likely to follow. Besides this, their relation to our Christians makes them important; for, as is explained above, in most cases they are the masters, our Christians are the servants. They are very ignorant of things outside their own sphere. Few of them are literate, but when there is a school in the village with a good master, even

if it is a school primarily for Christian or Mala children, the Sudras will generally send their boys to it ; and in their own homes they are very accessible to earnest and capable teachers.

If it were asked why the Mission, during these many years, has not concentrated on work among the Sudras, the first answer must be that it has been led in another direction. At the beginning there was no attempt to select any class for the hearing of the Gospel. The first missionaries went impartially to all, but the response very early came from the Malas. Since that time the Mission has always had its hands full, except during the short period of the Evangelistic Band, with almost exclusively out-caste work. But the second answer to the question is that experience has fully justified this course, and increasingly tends to show that the true way to win the higher castes is through the conversion of the low castes. In support of this we may point to the changed attitude of the Sudras of our mission districts. The violent opposition of the earlier days has over and over again changed to an attitude of respectful attention. And this change has been found to be greatest where the Mission has worked longest. Some of our Indian helpers are experienced in the two methods, both of public evangelistic preaching to the Sudras, and of personal appeal to those who have lived within the influence of a good Christian congregation. If we judge from their experience there can be no doubt at all that the Christian congregation is a far more persuasive testimony to the Gospel than the spoken word of the preacher. In the Mutyalapad district, where our Mission first began work

nearly sixty years ago, Sudras are now being definitely instructed for baptism. But the experience of the C.M.S. and the L.M.S. has gone far beyond ours. In their spheres already a real movement has for some time spread from the Christian congregations to the Sudra population. Hence it is that, if the classes that are lords of the soil are the objective, we feel that our way is, under the circumstances, the most direct possible to the end. And when those classes, with their sturdiness of character and security of livelihood, have been won, then our Telugu Mission will be able to merge into a truly independent and indigenous Church.

V

METHODS OF WORK

The starting of a Mission.

It has been mentioned above in Chapter III that in 1853 certain villages applied to the S.P.G. Mission for instruction. This incident is one which has been characteristic of the Telugu Mission. In by far the larger number of cases people come to us—the missionaries do not go first to them. In this chapter we shall try to describe the different kinds of workers through whose operations, under God, a community of heathen persons becomes a fully organised congregation of Christians.

Let us suppose that an application has been received from a village. What comes next? Before the application can be entertained those who apply must state two things: the number of families and of persons who wish to become Christians, and the number of children who will be sent to school. When the application has been signed by the elders of the community, inquiries will be made through the Christian teachers in regard to the motives of the people who make the application. Then the conditions are stated to them and they are made clearly to understand that, (1) as a proof of their

earnestness, they must build a house to serve as chapel and school, and a second house for the teacher ; (2) that during all the time of preparation, they will have to keep the Christian rules of life, especially to refrain from work on Sundays and from all idolatrous acts and ceremonies, and to attend the services in the chapel, and that they must send their children regularly to school ; (3) that they must break off engagements of their children to non-Christians or secure that the persons to whom they are engaged are also taught and baptised. It may be added parenthetically, that in cases of need, marriages between catechumens are performed with a religious service by catechists who hold a Government licence. The above conditions being accepted, we may suppose that a teacher has been promised to the village.

Building a chapel.

The building of a chapel is not so formidable a task as might be imagined. The chapel is like one of their own houses, only larger. They are accustomed to build their houses with their own hands. The chapel varies in size with the congregation ; an average one will be thirty feet long, and twelve wide, the walls being made of mud and stones. The doors are made of bamboos split and interlaced, the windows are open spaces with wooden bars, and are closed only on occasion with mats. For better ventilation an air space is left between the walls and the roof. The desirability of this space becomes clear when, at services conducted by the missionary, the heathen people crowd to look on from the outside, and block up the whole of the doors and windows. The roof of the chapel is made of grass thatch or sometimes of leaves. The grass has to be brought

TEACHER AND SCHOOL-CHILDREN OUTSIDE BAPANAKOTKUR PRAYER-HOUSE.

OUT-CASTES BRINGING IN DATE-PALM LEAVES TO BUILD THEIR PRAYER-HOUSE.

from the forest by the congregation. The floor is of mud, and both it and the walls are made hard and smooth with a plaster of cow dung. The walls are sometimes painted in parts for ornament, and one end of the chapel is usually adorned with a painted cross. The reading desk is an erection of stones set in mud. After the baptism of the congregation the altar will be made of the same materials. The outside of the chapel is whitewashed and the houses of the Christians are often whitened in the same manner. As a consequence, the clean, tidy appearance of the chapel and the Christian houses commonly strikes the eye of the stranger approaching the village from a considerable distance.

The work of an Indian Teacher.

When the chapel and teacher's house have been put up, a teacher may be sent. Alas that so often, when all is ready, no teacher is obtainable! Let us suppose, however, that in this case the Mission is able to send some one. As the whole of the elevating influence that the Mission can have upon these people from this time forward will turn upon the teacher's work in his congregation and in his school, it will be worth while to consider carefully what the teacher will have to do.

The teacher will gather his people, old and young, morning and evening for service. The service will be Morning and Evening Prayer, very much shortened and adapted to their understanding. Once a day, at least, especially at Evening Prayer, he will give them instruction. At the end of the service, he will take a roll-call of the congregation. He does not read every name, but the name of every head of a family, whereupon

every member of the family, from the grey-haired elder to the newest shrill-voiced youngster who knows his name, answers and is marked down. Sometimes particular members of the congregation need special instruction apart from the rest. The teacher must then find means to give it in the intervals of their work or household duties. Then, too, outside the daily round of duties he must look after all the interests of his congregation. He must try to make their relations with their employers smooth, and must settle their quarrels with one another impartially. Again, it is his regular duty to collect weekly, and to pay over monthly, the contributions of his congregation. Lastly, he has to keep for inspection a diary of his work, his teaching, and the chief incidents of the history of the congregation.

The school duties of the teacher need only brief mention here. Early in the morning he collects the boys and girls into school, all the children of the congregation, within certain ages, being obliged to attend. All receive religious teaching according to a syllabus drawn up by the Mission. For the rest, their lessons are regulated by the Government Code for elementary schools.

The above description shows, in brief, the teacher in his work. Definite responsibility is thrown upon the congregation, for, if they do not keep the conditions, and do not send their children to school, or if they themselves lead evil lives, then the teacher is withdrawn. This step has rarely to be resorted to, and generally leads to speedy repentance. If the teacher has meanwhile been sent to a more worthy congregation, it will not be easy to get

him back, a fact which sometimes makes an unstable congregation pause before committing itself. As a rule, the size of a congregation determines whether it can have a resident teacher or not. When it is large enough, especially when the congregation can provide a dozen or more children for the school, an effort is made to provide it with a teacher to itself. In cases where a teacher has the care of two or three villages, the results in those where he does not reside are almost invariably inferior.

It will, then, be seen that the village schoolmasters are the backbone of our work. The number required for our village congregations is large. In 1909 there were one hundred and eighty-four schools with two hundred and sixteen teachers in the Mission. The great majority of the teachers are now provided by the Training Institution at Nandyal, of which more is said elsewhere. The policy of bringing up a constant succession of boys to be teachers in the Mission has been for years the basis of our work, and has justified itself by its results. Let us here, however, note how responsible is the work of these village teachers and how great are their difficulties. The teacher lives almost always in an isolated position. Whatever his age may be, he has to try daily to be the teacher and guide of old and young. At the same time he has not much access to books or other sources of instruction in order to renew his own stock of knowledge. He may find himself a young man in the midst of a quarrelsome congregation, each party in which will seek to make him one of themselves. Or, again, as the spokesman of the congregation he may have to be the first to confront the ill-will of

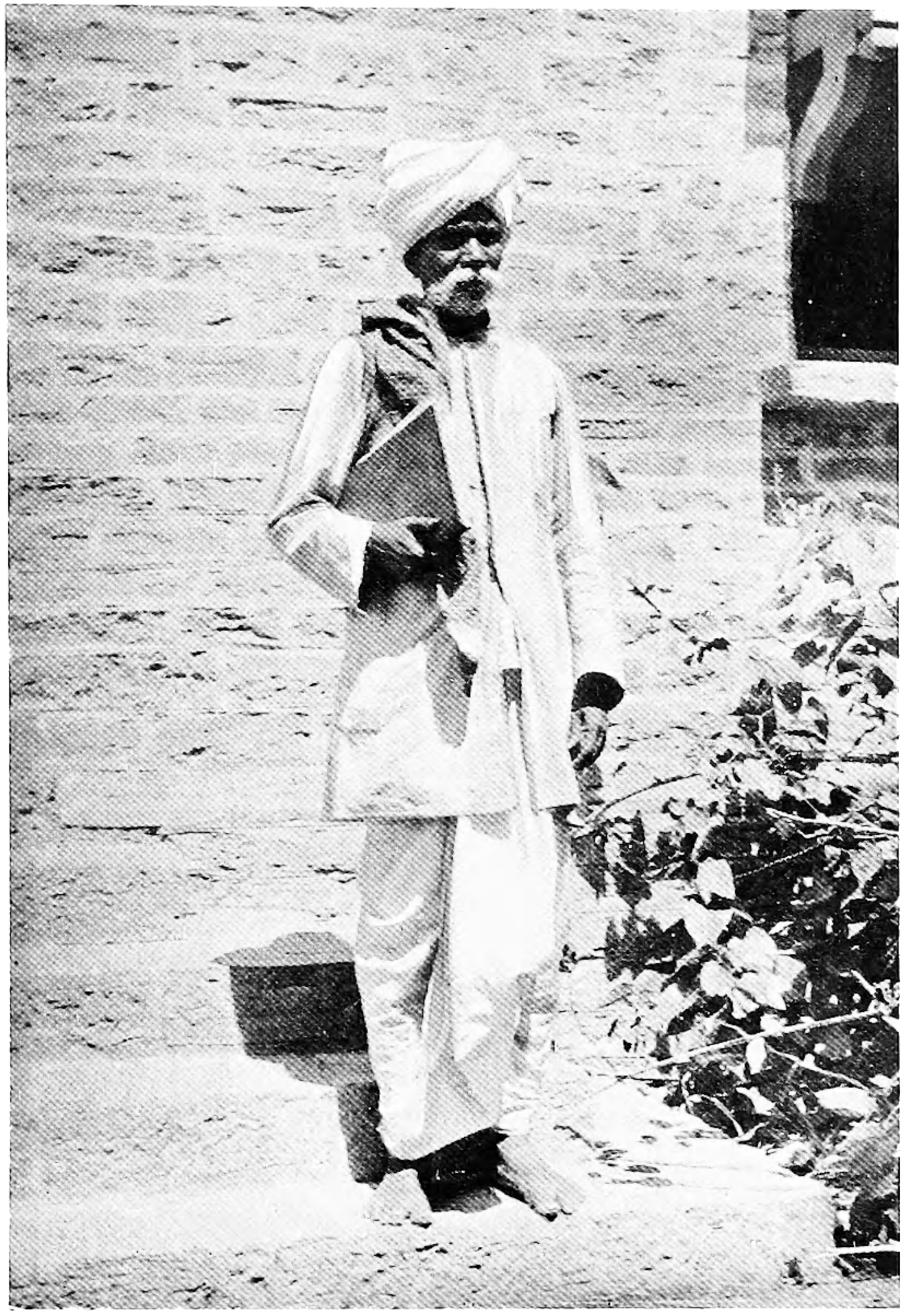
powerful Brahmans and Sudras. The way in which these Indian teachers have acted justifies the words of praise bestowed on them three years ago by the Telugu Mission Committee: 'Two hundred agents are now employed by the Mission. They are a valuable body of men and have done good work. . . . They spend their days for the most part in uncomfortable and unhealthy surroundings, amidst the idolatry and immorality of the lowest classes of Hindus, with scant help, spiritual or intellectual. The Committee wish to put it on record that this large body of men are doing an admirable work amid most difficult surroundings and are worthy of all sympathy and help.'

The work of a catechist.

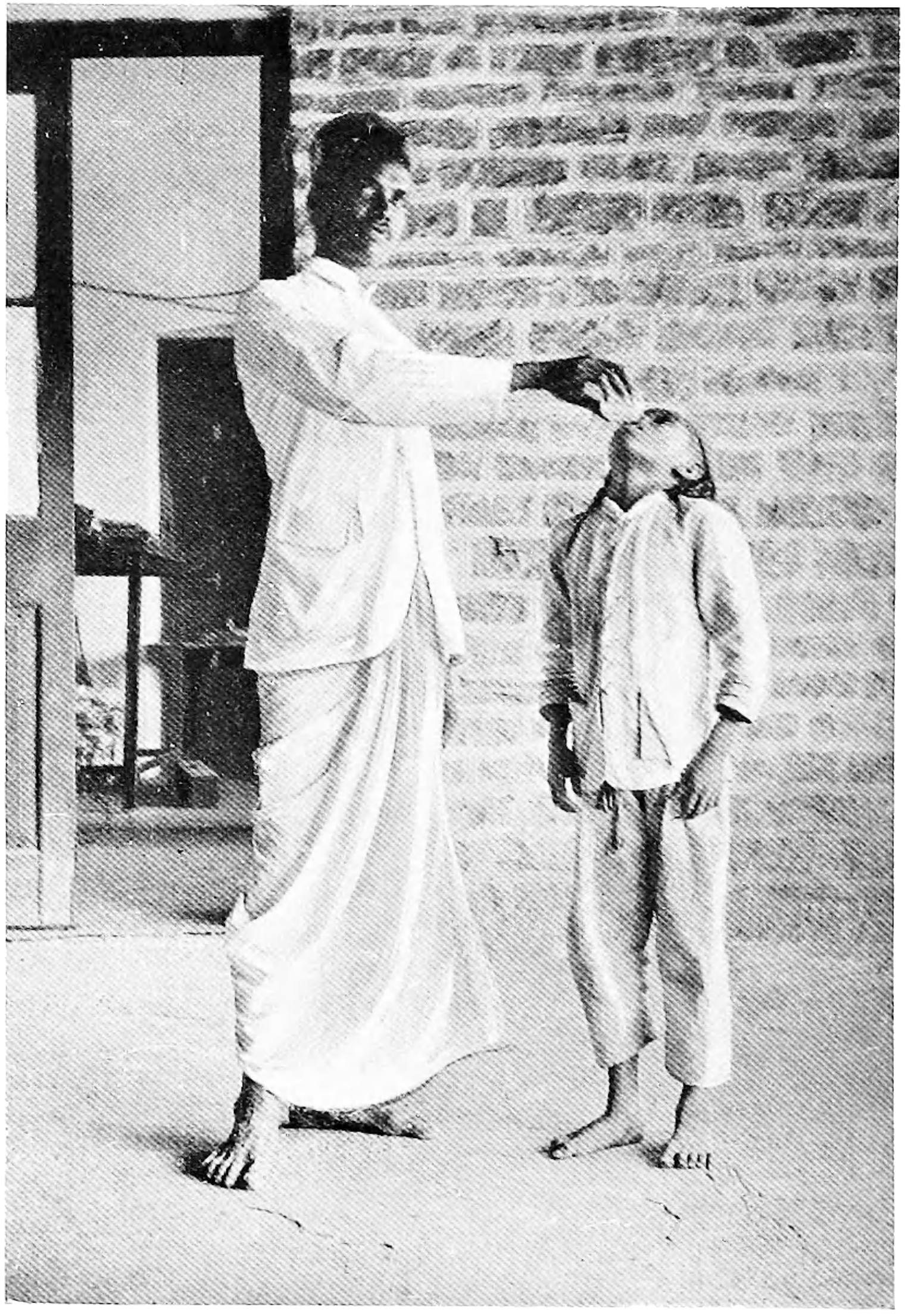
The work of the village teacher is superintended by a senior teacher called a catechist. The catechist is generally an experienced teacher who has been set free from school work, and has a circle of villages in his charge and visits each congregation or village once a month. He sees that the teacher does his work in a regular manner, he examines into the discipline of the congregation, hears cases and tries to settle them, and teaches the congregation. He also investigates the school work so as to see that the teacher keeps his books properly, and finally, he makes a systematic report to the pastor or missionary.

The Indian pastor.

A larger circle of congregations is under the Indian pastor. He has to superintend the work of both catechists and teachers. Therefore, he also must travel round all his congregations in turn. While doing so he administers the Sacraments. At intervals he calls in all the village teachers and gives them instruction



ONE OF OUR OLDER CATECHISTS.



A DOSE OF MEDICINE.

in some central place. Roughly speaking, the pastor is in the position of a curate, in semi-independent charge of a considerable sphere of work, while the missionary is in the place of the vicar.

The European missionary.

These are the chief Indian assistants upon whose labours the whole progress of the Mission depends. But in order to enable our readers to understand the work which exists by the support of friends at home, it will be proper to add a description of the personal work of their representative, the missionary. In the Telugu Mission nearly all are what are called itinerating missionaries. Their work, therefore, is done partly at home, and partly on tours of greater or less duration.

The missionary's bungalow, where a great deal of important work has to be done, is placed in as central a position as possible for his district. There also will generally be the central church which will set the standard for the district. At the great festivals crowds will come flocking into it to worship and to receive the Holy Communion. At the missionary's head-quarters will be his boarding-schools, under his general supervision; and other educational work, such as the instruction of his schoolmasters, will take place there; and from there will be drawn the supply of books for the district. The missionary's office also will be the central office for all his schools. In several of our districts the missionary is manager of forty schools. Much correspondence with the Government, therefore, will at times take place there. He may also have medical work to supervise. This will generally take the form of a dispensary to give simple medical and surgical aid, and as a rule there will be an

assistant with a medical diploma in charge of it. In addition to the work already mentioned, multitudinous affairs are brought to head-quarters to be settled. In spite of the absence of railway, telegraph, and roads, it is known all over the district when the missionary is at home, as every traveller conceives it to be his duty to pass on news to all whom he meets on the road. Day by day, therefore, teachers and members of congregations will come in for consultation on matters that concern them.

Itinerating missionaries.

The itinerating missionary, however, has an altogether different set of duties which give the dominant character to his work. These are connected with his village congregations, the visiting of which at intervals is an indispensable part of his work. A certain number of them may be visited by means of a ride from the bungalow. But most will be too distant, and the missionary must arrange tours in order to visit them. A brief description will help to explain this department of his work.

First of all a tour has to be arranged with reference to the geography of the country. Roads are few and the connexions between most villages are rough cart tracks. Some tracks are impassable at certain times on account of water and mud, and at certain seasons the irrigation tanks are full, and to go round them may involve a detour of miles. Bridges are still almost unknown in the district, and rivers have generally to be forded and at certain times become impassable. Local knowledge of routes and camping places is indispensable, but at the same time the map needs often to be consulted,

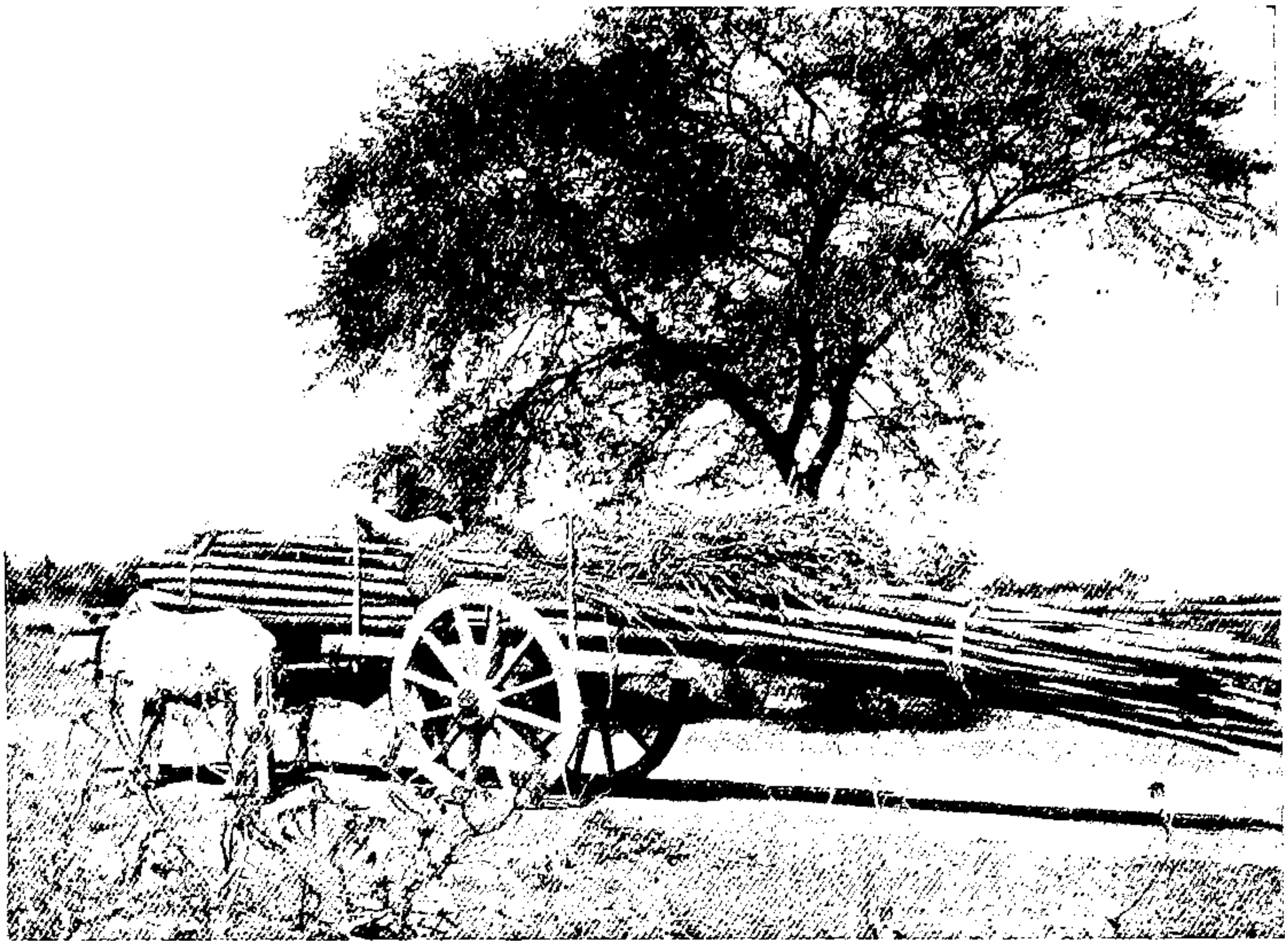
as popular descriptions of distance are misleading. Moreover, the purpose of the visit to each village has to be taken into account. In one case it is to administer the Holy Communion ; in another to examine or give instruction. For the former a visit in the morning is necessary ; for the latter the evening is better. Baptisms and marriages have also to be arranged. As a rule the work to be done is more than sufficient to occupy each of the available days.

When the tour has been arranged, notice must be sent to the teachers to be ready with their congregations. The men of the congregation are expected to take time from their work in the morning in order to attend ; this means some arrangement with their Sudra masters. Notice must also be sent to the village magistrates, otherwise the missionary will find on arrival that no food is procurable in the village, and that there is no fire-wood, or no fodder for horse or bullocks. As a matter of fact the missionary has to take nearly all the food he requires with him, for the villages can supply little. He must also take tents in which to lodge. Drinking water is sometimes a difficult to obtain, as the wells are often filthy, and though boiling and filtering will overcome this difficulty, yet there are places where the liquid in any condition is not easy to get. Sometimes water is refused by the non-Christians for reasons of caste. Sometimes it is so scarce that the resident teacher and congregation have ordinarily to pay for it.

On the appointed day, tents and boxes having been packed in country carts or ‘ bandies,’ these start out early in the morning. Under favourable circumstances

the bandies maintain a fairly uniform rate of two and a half miles an hour. The servants walk with them and go straight to the camping-place, where they pitch the tents. To avoid the fierce heat of the sun, the tents, wherever possible, are pitched under trees. There is generally a grove or 'tope' near the village suitable for the purpose, though in some places this turns out to be the burying-ground of the village. If there are no trees to afford shade for the tents, the heat at midday, even in winter, is severe, and in summer dangerous. The large tent requires eight or ten men to pitch it, so members of the congregation are expected to come and help. In various directions in the Mission, labour, as a form of contribution to the work of the Church, is expected and given. Besides the missionary's large dwelling tent, another is pitched for a kitchen, and a third is provided for the servants to sleep in, but, except in wet weather, they nearly always prefer not to pitch it, and to sleep under trees.

Some time after the departure of the carts, the time varying with the distance to be covered, the missionary will set out for the camping-place, riding on a pony or a bicycle, or perhaps, if travelling by night, himself going in a bandy. On his arrival, the teacher and the elders of the congregation will come to his tent, as there will be matters to report and questions on which to consult him. The men of the congregation are generally at work in the fields during the day, and when they come in will need their food. So the service must wait until they are ready. When they are ready they call the missionary. Lighted by a good lantern—which is needed in



A BULLOCK BANDY.

A MISSIONARY'S ENCAMPMENT: PREPARING DINNER.

view of snakes, scorpions, wells, and other risks—he is conducted through fields and lanes to the village chapel, where he will find his congregation already seated. His own lantern will serve best for illumination, for they have only tiny earthenware lamps, shaped somewhat like the old Roman lamps, with a strip of cotton hanging over the lip and burning the common oil of the country. It is one of the recognised duties of the congregation that each family in turn should provide this oil. There is no vestry, but the surplice is donned before the congregation. Then all is ready for the chief work for which the missionary has come.

The form of Evening Prayer used here will be of the simplest kind. Every part in which the congregation can audibly join is retained, but, where none of the congregation can read, the Psalms have to be omitted. The Christian lyrics, composed by Telugu poets, are heartily and sometimes musically sung. The missionary will give his instruction chiefly by catechising, as this serves the double purpose of adapting it to their intelligence and of discovering at first hand whether the teacher is performing one part of his duties well. What feelings are aroused by the sight of his congregation! The men and women are seated on the floor and fill up the body of the building, the men on one side and the women on the other (nearest the door). All of them have lately emerged from the grossest heathenism. In front are the bright-eyed boys and girls who listen with complete stillness and attention. Who could but feel an overwhelming longing for power to reach their hearts, to speak words that

may comfort and help them in their battle with temptation!

When the service is over, there are books to inspect; especially there is the roll-call book showing the attendance at church of every member of the congregation, morning and evening, throughout the year. Experience shows that this book is a real index of the spiritual life of the congregation. Hereby are discovered the defaulters, who are to be called up and rebuked. More often than not there is a hidden reason for not coming to the service, which is to be found out by inquiry. Then perhaps there are people at enmity to be reconciled, a task more imperative if the Holy Communion is to be celebrated in the morning. The following is a description of the work of a missionary on tour written by a missionary:

'When I take evening service in a village chapel, after the inspection of the attendance book is over, the persistent defaulters are called up for examination. If they are not forthcoming, other members of the congregation and the teacher are asked for an explanation. Very various are the reasons given. In one case, I find in my journal, a leading man of the congregation has given up coming to church. He has had a bad quarrel with his wife, and cannot come while living in that state. In a second case a prominent and comparatively well-to-do man has stayed away for two months. He has had a dispute with another member of the congregation about some goats straying in the fields. The other man has been tried by the Panchayat, or local Church Court, and fined sixpence, but has refused to pay. So this man

stays away from church, not for the want of sixpence, but because the congregation cannot secure him justice. In another case a widow in the congregation has stayed away from the Communion for two years. She alleges that one of the elders of the congregation has, all that time, owed her the sum of sixpence. Sometimes he admits the debt, sometimes he denies it. With great dignity she draws herself up as she explains that this double dealing on the part of an elder has so worked on her mind that she cannot come to Holy Communion. Then the elder, a most unsatisfactory man, is called in, and after some shifting and much talking, he undertakes to pay fourpence half-penny, and she promises to come to the Communion in the morning.

'Let me give one evening's experience to show the kind of case we have to deal with. I was visiting a congregation which had been preparing for baptism for more than three years. Some of the members, however, had proved far from keen. After service they were called up to say, before the congregation, whether they wished to enter the religion or not. (This is their phrase for becoming Christians.) The first was an old man who said that his son had died a few months ago. This had made him think that God was not on his side. Therefore he did not want to be a Christian. I asked him whether it was his right to judge God, or whether God was to judge him. The second man called up had a wife who had run away to live with someone else. He was now trying to marry another woman. Obviously he was not fit to be baptised. The third was a man who was utterly indifferent to religion. He would have left before but

was afraid to. Now the first man mentioned above had given a lead, and was even trying to make others give up the faith he had himself renounced. So this man followed his example. Moreover, his eldest son was the person employed by the Sudras to perform their sacrifices for them, and was ineligible for admission so long as he continued that profession, the emoluments of which he was unwilling to give up. All these persons were therefore struck off the list. The rest of the congregation seemed to be somewhat relieved by the cutting off of the unworthy members. Probably in any case it would do them good. But the catechist told me privately that these persons were known to steal in the fields, which brought the whole congregation into disfavour with the landowners so long as they remained in it.

'Sometimes the cases that are brought to us are such as call for sympathetic encouragement, not for rebuke. In one congregation of catechumens, who had previously shown great zeal for the new religion, I found that many were troubled by a series of deaths that had taken place within a few days. One man had fallen from a tree; the others had died in various ways. The heathen people of the village had told them that these calamities were due to their joining the Christians. I told them that they should not look on these things only as evils: God allowed troubles to fall upon us to try our faith, and this was a call to them to believe in God.'

The events of one evening will not resemble those of another, and one congregation provides less to deal with in the way of discipline than another. But it will be

easily seen that it may be late at night before the missionary is back again in his tent.

The day begins early in camp. As soon as it is light, or even before, the baggage starts for the next camping-place, perhaps from six to ten miles away. The missionary, however, will be off for a very early service—generally the Holy Communion—at some village. His visits, it must be remembered, afford, under present conditions, the only opportunities for many of his people to receive the Holy Communion. The service will be very quiet and solemn. The congregation cannot be kept long as they must be off to their work in the fields. The missionary rides off to his next camping-place, on reaching which the first portion of his baggage may have arrived, and sits down to breakfast under the trees before his tent comes up. Then there will be the visits of the teacher and congregation to receive, and business to settle. But at midday, in the time of heat, there ought to be rest for all. This is the only possible time for quiet and reading; and it is not well for the missionary, or for his congregations, if he lives in a hurry.

Although the above describes a typical day, there are many variations in detail. In one village there will be an opportunity of speaking to non-Christian visitors; in another a party of Christians will go to preach to the heathen in one of their own streets; in a third opportunities may arise through medical work—perhaps a crowd of patients will come to the missionary's tent. Again, the scene of the missionary's labours will vary greatly. One camping spot will be like a picnic

ground in lovely surroundings; another will be a mere oasis in the sodden plain; or the bandies will stick in the mud and he will with difficulty get to his camp at all; or the river will rise and cut him off from his destination and leave him to find what refuge he can. Many are the accidents that will interfere with the tour, and a combination of them may bring it to an end. The writer had once made two marches of a long-planned tour in the best season of the year, when the rain came down, not heavily but continuously. This delayed the camp in one spot for three days, for the tents, so long as they are wet, cannot be moved. By that time one servant was prostrate with fever and another was incapacitated by an abscess. When a third went down with small-pox, there was nothing left but to turn homewards again till better conditions could be obtained. A more serious emergency to which the traveller may be exposed is illustrated by the following vivid account from the pen of the Rev. S. Foskett:

'We pitched under a few trees some distance away, separated from the village by a small stream in which a little water was flowing, probably not more than three or four feet broad. The next day being Sunday, we got some of the Sudras, who had promised to become Christians, to attend Mattins, in order that they might get an insight into the nature of Christian worship. It interested them greatly, and in the afternoon they came again to talk about their affairs. After some conversation with them we treated about thirty patients, and then brought out our four violins to play the Christian lyrics, which they enjoy so much, giving short sketches

of Christ's life between the lyrics. A large number had gathered round us, and everybody was absorbed in the little impromptu service and enjoying it greatly, when suddenly the whole crowd rose with a murmur that sent a thrill through one, some shouting "Vágu! Vágu!!" others pointing to the sky. We looked in the direction indicated. Coming along at a tremendous rate was a great black cloud, like a marching mountain. The people hurried off as fast as possible in all directions, shouting out as they went along, when the warning was too late, that the stream would probably come down. Even then, though we caught their words, we did not grasp the full import of their meaning, or the awkwardness of our position; because the "vágu" (stream) was a very mild-looking one, and our tents seemed far from any danger. The servants and evangelists, however, rushed with the mallets to the tent ropes, and began to drive the pegs in a little deeper. It was sunset just before the storm was noticed; before the pegs were finished everything was lost in an intense darkness, broken only by vivid flashes of lightning. The storm, which burst almost immediately over our heads, continued throughout the night. Ready for emergencies, but tired out, I lay down on my cot partly dressed, and about 2 A.M. was roused by the servants, who came to report that the stream had not only come down between us and the village, but that it had also suddenly flooded the low ground behind us, and so cut off our retreat that way. For an hour after that the lights of our lanterns were glinting over the water in all directions as it closed in steadily around us. It looked serious for us, but about

3 A.M. the rain ceased altogether, and shortly after we noticed with relief that the backwater was sinking rapidly, and about 4 o'clock the evangelists were able to carry me across to a small pettah, or village, on a high knoll of ground, where we took refuge. When daylight appeared we found a huge river between ourselves and the friendly Sudras whom we had come to visit, and the great force of the flood one only recognised at 10 o'clock, when a number of bullocks, which tried to ford it, were swept down stream like pieces of straw.'

Enough has been said to illustrate the statement that one tour will differ much from another in its details. There is much variation, too, in regard to their duration. This will depend on what villages have to be grouped together, and on their distance from one another and from head-quarters. A tour may take less than a week or it may take six weeks.

The above description will enable our readers to understand the work of the large body of teachers employed in the Mission, as well as of those who are the representatives of the Church at home—that is, the missionaries. It will be seen that the village schoolmasters are the backbone of the Mission and that apart from them the whole fabric would be but a disorganised mass. Other kinds of work remain to be described, such as the medical work, the Evangelistic Band and the Training Institution. But these must be left to later chapters. It is necessary now to take up the history of the Mission during the modern period.

VI

THE S.P.G MISSION: MODERN PERIOD

A retrospect.

ON the death of Mr. Clay in 1884, there were three missionaries in the field, all of whom are still on active service.[1] Before going on with the history, it will be well to take a review of the work as it was left in their hands. In 1884 there were 96 congregations, 3603 baptised Christians, and 2535 persons under instruction. These congregations were scattered over a country one hundred miles from north to south, and eighty from east to west, a country divided into two sections by a range of high hills, and in nearly every part totally unfitted for rapid travelling. They had, nevertheless, to be shepherded—work which had to be undertaken by the three European missionaries, as there was not as yet a single Indian helper in Holy Orders. The famine of 1876–7 had left marks which it took years to eradicate—school buildings and teachers' houses were in ruins, and had to be rebuilt. There were congregations which had been decimated in that terrible year and, worst of all, the sufferings of that time had broken the courage and the faith of many.

At such a time it might have seemed the right thing to be content to 'strengthen the things which remain.'

Surely it was no time to 'enlarge the place of the tent,' and 'lengthen the cords.' But not so reasoned the new leaders of the Mission. On the one side everything seemed ripe for advance, the movement in the villages was still in full flood and petitions for teachers came from every quarter. On the other side the three missionaries knew well by experience with what painful slowness the Church at home would respond to the call for men, though they knew, too, that the stirring in the valleys on either side of the Nallamalla hills was of God. The crisis was faith's opportunity. The leaders of the Mission looked to the future, not to the mere exigencies of the present. They selected men from among the people themselves, who might be trained to exercise pastoral oversight over the village congregations. In order to do this, one of the too scanty band of three was deliberately set apart to undertake the task of organising and building up a Training College for mission teachers. What it cost those who had the spiritual needs of their people at heart to give up one of their number, may be gathered from the fact that for four years almost continuously one or the other of the remaining two was away on sick leave; and thus the ludicrously impossible task of ministering to over one hundred congregations, in as many scattered villages, with more than six thousand Christians and catechumens, was during those years attempted by one priest!

The training of Indian clergy.

Mr. Britten was selected for the task of starting the new institution, and the necessary money was forthcoming through the generosity of a member of the Madras Civil Service, Mr. James Andrew. Nandyal, a

town of some size, which lay on the route of the new railway projected from Guntakal to Bezwada, was chosen as a convenient centre in which to establish it. The London Missionary Society had lately removed their head-quarters from Nandyal to Gooty, and an old bungalow of that Mission was bought for four hundred rupees in order to allow the work to begin immediately, and temporary mud buildings were put up to serve the purposes of a church and students' rooms. By the end of 1884 work was begun.

Nandyal.

The Nandyal Training Institution has from that time to the present been the crown of the educational work of the Telugu Mission of the S.P.G. The fundamental object—that of improving and enlarging the supply of teachers in mission service—has been steadily adhered to. It has placed a good education within the reach of every Christian boy who is of sufficient intelligence and shows signs of 'vocation.' After passing through his village school, he proceeds to one of the boarding-schools, and from that he is taken, on passing the necessary examination, to Nandyal. After receiving the fullest amount of secular instruction that his abilities justify, he is given a theological training to fit him for the work of a teacher. A boy of exceptional intelligence and strength of character may proceed right through the institution, and enter the theological college at Madras to be trained for Holy Orders. A detailed account of the history and working of the Nandyal Training Institution will be given in a later chapter. It must suffice here to say that the continuous supply of mission agents which it has

provided has modified the whole succeeding history of the Mission, and has rendered possible that great advance which has taken place in the Mission since the date of its foundation.

The prosecution of this important undertaking was intended to be Mr. Britten's specific work. Nevertheless, he found time to superintend another branch of the work. In the country which embraced Nandyal and the important town of Kurnool, villages began to call for teachers, and it was found possible to make some response. Thus, when in 1889 the Rev. H. G. Downes was appointed to take over this part of Mr. Britten's work, eleven new congregations had been formed in what then became the Kurnool mission district.

Schools for girls.

About the same time that the Nandyal Training Institution was being started, an advance was made with the education of girls. The immediate need that pressed itself on the attention of the Mission authorities was that of providing suitable wives for the more highly educated mission agents. For this purpose two boarding-schools for girls were opened, one at Kalasapad, the other at Jammalamadugu. The latter was afterwards replaced by one at Nandyal. These two schools, though far too limited in their scope, have done a most useful work.

An event which took place in the year 1887 had important results for the Mission. This was the formation of a united church council for all the mission districts. Hitherto each district had developed on its own lines, and the three districts had been virtually three distinct missions. Now by the yearly meetings of the Council a common system began to be worked out.

THE CHURCH AT KALASAPAD.

Another useful result was that the isolated workers were brought into touch with one another. The Council continued to meet until in 1902 it was merged in a more elaborately organised body called the Central Committee.

Kalasapad church.

Another event of the year 1887 was the consecration of the Church of S. Peter and S. Paul at Kalasapad. This was a substantial brick building, and was the first of the kind in the Telugu Mission. The pressure of other duties had left the missionaries little time to devote to the work of building substantial churches. It had long been felt, however, that the time had come to provide, in some places at least, for a more dignified rendering of worship than was possible in village chapels. The building of the Kalasapad church was followed in later years by similar action at Mutyalapad, Nandyal, and Palugurallapalli in the Kalasapad district. The church at Mutyalapad was built through the efforts of Mr. Shepherd ; Mr. Inman was instrumental in raising money for and building the other churches. The Telugu Mission has at the present time these four churches, and more than two hundred simple village chapels.

The numerical progress of the decade 1879–1889 may be seen from the following table :

Year.	Congregations.	Baptised Christians.	Catechumens.
1879 ..	76 ..	2377 ..	1795
1889 ..	115 ..	5562 ..	2325

1889-99.

The work of the ten years that followed was one long struggle to overtake unexampled opportunities with inadequate means. There was an overwhelming influx

of applicants for instruction, and the same tale was told in every district. The case of the new district was particularly striking. In one year over one thousand new adherents were received in that district alone. Only those for whom teachers were available could be admitted, and thousands of Malas and Madigas who offered to place themselves under instruction were turned away.

For such a critical period the band of workers was lamentably small. Messrs. Inman, Shepherd, and Britten remained in the field. But of the new recruits, one after another broke down under the strain of the climate and the overwhelming demands on their strength. The loss of Mr. Downes in 1894 was a severe blow. As a fruit of his enthusiastic efforts, within a short term of years, the advance in the district round Nandyal and Kurnool had been extraordinary. Worn out by work, he was first removed to a healthier climate, and shortly after was obliged to leave India. Special mention must also be made of the Rev. A. B. Vickers. Knowing that residence in the Telugu country must shorten his earthly life, he yet volunteered to come from the Tamil country to the aid of the hard-worked Telugu Mission. After six years of faithful work, he was invalided home in 1898, and a few months later he died.

The Mission suffered another great loss, outside the ranks of the missionaries, by the death, in 1895, of Mr. Scott. He was never ordained, but laboured for thirty years, first as a schoolmaster and later as an evangelist. He was a man of deep piety and a devoted worker.

Indian clergy.

It is possible that the very inadequacy of the staff of clergy in one way really helped the Church to find its truest lines of development. In India the Church has been slow to recognise the claim of its members to have a native ministry. In the Telugu Mission the utter impossibility of supplying the spiritual needs of thousands of scattered Christians by means of three or four European clergy forced attention to the material for an Indian ministry. The first to receive ordination were Tamils by birth. The Rev. Joseph Desigachari was originally a Tamil-speaking Brahman. The Rev. John Appavu, however, though of Tamil origin, had served the Telugu Mission from his boyhood. Both these men having worked for some time as catechists of the superior order in the Kalasapad district, the former was ordained deacon in 1885 and the latter in 1890. Mr. Desigachari was transferred to another part of the country after ten years' service. But Mr. Appavu has continued to work in the Mission up to the present time. He represents an entirely admirable type of clergy of which it would be well if India found a vastly greater supply. Without any claim to be called learned, his work has been characterised not only by enthusiasm but by practical sagacity. He has lived in a simple Indian fashion; his house at Kalasapad has been the first resort of all Christians coming to that station for help or advice, and he has won the respect of the heathen residents of the village and neighbourhood in a marked degree.

Though a start was made with Tamil-speaking men, the object aimed at was the raising up of a ministry

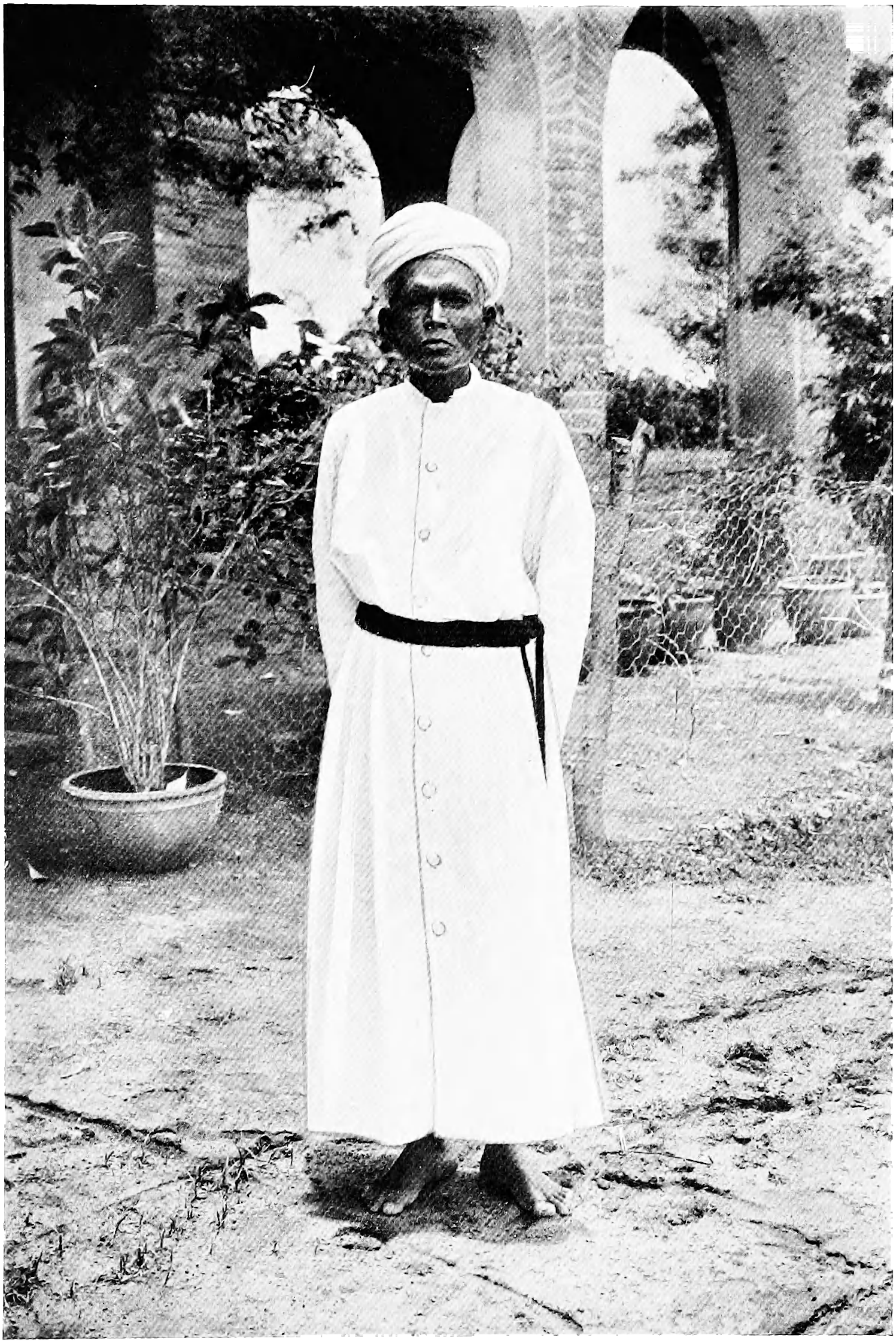
among the Telugu people themselves. The first clergyman of pure Telugu origin and a son of the Mission, the Rev. David Gnanabharanam, was ordained in 1893. He remained in the Mission for thirteen years. By 1900 there were two more Indian clergy It was not till 1905, however, that the first ordination of a pupil of the Training College took place, and it is to be regretted that there has not yet been a second. The starting of the Indian ministry in the period under review forms one of the landmarks of the Mission.

Medical work.

Another fresh departure during this period was the opening of regular medical work. Mr. Britten had for long maintained at Nandyal a dispensary which he worked himself for the benefit of the schoolboys only. On that model a dispensary for the general public was opened at Kalasapad in 1893, and was placed under the charge of an Indian Christian who had received medical training. Similar dispensaries were afterwards opened at Mutyalapad and Nandyal, and continue to the present time.

A scarcity of food.

Not the least of the difficulties of this time was the constant scarcity under which, through the absence of rain, year after year, the Mission suffered. For the most part it was not the scarcity which is generally known as famine. It was that scarcity in which masses of the people lived just above the line of starvation, and from month to month never knew whether they would not suddenly plunge below it. In the year 1897, however, there was actual famine. A famine fund was raised by the Society and administered through the teachers and agents. Work was given to the men and women, and



THE REV. S. GNANAMUTHU.

food distributed in sixty-two villages to the children. In this dark time congregations melted away as their individual members wandered here and there in search of means of subsistence. Nor must it be supposed that prosperity returned as soon as the actual famine ceased. No less than five years passed away before the first good harvest was secured. In the wake of the famine came the cholera. Compared with the heathen the Christians suffered slightly; fewer took it, and more recovered. But the cholera brought its own peculiar trial of faith, for, as usual, the refusal of the Christians to participate in the sacrifices offered to the cholera goddess to drive away the disease, was made in some places the signal for persecution. Altogether we cannot but thankfully wonder at the manner in which the Mission came through these various trials and recovered its vitality.

Cholera.

The progress of the Mission during the years 1889–1899 appears from the following figures:

Year.	Congregations.	Baptised Christians.	Catechumens.
1889 ..	115 ..	5562 ..	2325
1899 ..	172 ..	9471 ..	3362

The last period that we have to review has witnessed the long-needed increase in the strength of the mission staff. For the greater part of this time there were as many as six to eight missionaries at work in the Mission. The consequence of this accession of strength was that the Mission was able to reorganise its whole system, to provide for future growth, and to start new methods of work.

1899–1911.

Fresh developments.

A great impetus came from the support of the new Bishop of Madras, Dr. Whitehead. Coming to Madras with a long experience of mission work under varying conditions, he quickly recognised, in the movement which for nearly fifty years had been taking place in the Telugu country, a fact of the greatest strategical importance. His advocacy of the Mission was a principal cause of the increased support which it has since received. But it did more: it brought to the front the whole question of the relation of mass movements among the out-castes to the conversion of India. It is safe to say that never before had the question whether in India the Church may expect to see the reception of the Gospel extend from the upper castes downwards or from the lower castes upwards been so much before the attention of students of missions.

One development made possible by the increase of staff has had important effects on the after history of the Mission. In 1902 the management of the internal affairs of all the districts of the Mission was assumed by a committee of the missionaries with the Bishop as president. Hitherto the management had been in the hands of a committee in Madras, few of whom had seen any part of the Mission. The new system was a great improvement on the old. At the same time that the committee assumed their new responsibilities, a plan was devised to unify the method of working all the districts of the Mission. One set of rules was drawn up under which agents should be engaged throughout the Mission; one system of regulating discipline in all the congregations was agreed on; and

a uniform system of finance was introduced. Perhaps the most important change of all for the future development of the Church was that other committees were formed to regulate the affairs of the various districts and portions of districts. These committees consisted almost entirely of Indian Christians, both mission agents and others. Finally, a purely Indian Church Conference was constituted to advise on important questions affecting the spiritual and general welfare of the congregations. These far-reaching measures came gradually into operation, and have continued to be in force up to the present time. More will be said about them in a later chapter.

Another step rendered possible by the enlarged number of the missionaries was the subdivision and multiplication of districts. In 1902 the district which included Kurnool and Nandyal was divided, and each of those towns made the head-quarters of a new district. The rapid growth of congregations in this part of the country has been already noted. The new Kurnool district has from the beginning had special difficulties of its own. For one thing the climate has an unenviable notoriety for its fever. This has been the cause of frequent changes in the English staff, and has for considerable periods made continuity of work on the part of the missionaries impossible. The fever is equally disabling to the Indian agents, and makes teachers in other parts of the Telugu Mission dread to take up a post in this district. Again, the people have a reputation for bad manners and bad morals. They are certainly widely addicted to the use of the intoxicating toddy

Kurnool district.

of the country. Moreover, the nearness of this district to the borders of the Hyderabad State makes it the resort of a large number of bad characters. Persons who make a living by unlawful means on either side of the border frequently slip over to the other side in the hope of escaping detection. The badness of the climate and the badness of the people have reacted on the character of the agents attracted to the Mission in this district. Naturally, when all tried to avoid the district, the missionary in charge was most likely to secure those who were least wanted in other places. The Central Committee has tried with some success to mend matters by directing some of the supply of good agents to this quarter, and more recently a redistribution of boundaries has made the Kurnool district, more than any other, the sphere of directly evangelistic work. Two years after the separation of Kurnool from Nandyal, a fifth district was formed with

Giddalur.

head-quarters at Giddalur, a place conveniently situated on the railway, four hours from Nandyal. Mr. Britten, who, after eighteen years of strenuous and successful work at the Training Institution, was constrained to leave it to another, was in 1904 appointed to take charge of this new district. Nearly half the congregations in the overgrown district of Kalasapad were taken from it to form the Giddalur district. Finally, quite recently, in 1910, on the rearrangement of boundaries that has been already referred to, a new district was formed with head-quarters, for the present, at Jammalamadugu. Thus the Telugu Mission entered on the year 1911 with six separate organised districts.

Work amongst Sudras.

One of the most important developments of this period was the formation of a special agency for evangelistic work among Sudras and higher caste people. Circumstances had, for some time past, led up to this step. District missionaries had for some time been noticing a progressive readiness on the part of the Sudras to listen to Christian teaching. It was determined, therefore, to form a band of men for the purpose of travelling within the whole area covered by the Mission, and preaching to classes not usually reached by the district missionary. To make its appeal more effective, it was decided that the provision of medical aid should be a prominent part of its work. It was fortunate, just at that time, that the Rev. S. Foskett, who had shown unusual facility in acquiring the difficult Telugu language, could be set apart to lead the new venture. Work was commenced in 1903. In the five years that followed the whole Mission was visited. In 1908, however, when Mr. Foskett went on furlough, no one being at the time available to lead the Evangelistic Band, it was found necessary to disperse it for a time. A fuller description of its work will be found in a later chapter. One outcome of this effort was most encouraging. In the opinion of Mr. Foskett it was proved that there was a definite relation between the influence the Church had had on the out-caste Malas and the new attitude of the Sudras. He refers with confidence to 'the silent process of leavening which has been going on during the past years. An extensive influence, the indirect result of the missionaries' endeavours among the Malas, is beginning to have an effect, and it is a noticeable fact

that wherever the Mission has worked longest, and wherever the caste people have come into more direct contact with the working of the Mission, the Sudras, and in some cases even higher caste people, are more willing to hear us and appreciate to a greater extent our endeavours to help them both physically and spiritually. These are beginning to understand that Christianity is not only a religion of Love, but that it has an inherent power to change the heart of man.' There was in the experience of the Evangelistic Band much to encourage the hope that when the Church, mainly composed as it is of Mala members, becomes stronger it will more and more draw in the Sudras. Recent reports from district missionaries, as well as the experience of the C.M.S. Mission, confirm this view.

Within the years 1906–8 reinforcements reached the Mission and it was thus placed in a position of strength which it had never occupied before.

Medical work.

An attempt made in 1908 to raise the medical work of the Mission to a higher grade must receive a brief mention. In that year Dr. E. F. Nivin, a fully qualified medical man who was also in Holy Orders, was sent to Nandyal. He took the mission dispensaries at once in hand, and was making plans for the development of the work, when, at the end of a year, his health so completely broke down that he was obliged to return to England and was not allowed to return to India.

Women's missionary work, 1910.

The last incident of which we can speak here, but one, perhaps, of the most important in the whole history of the Mission, was the arrival at the end of 1910 of the two first ladies sent out to work in the S.P.G. Telugu Mission.

With a Christian population including over six thousand women and girls, besides thousands of inquirers, it may well be supposed that the need of lady missionaries had been for some time urgent. The opening of this new branch of work has decidedly added to the brightness of the prospect before the Mission.

The latest figures available are given below to show the numerical progress in the most recent period:

Year.	Congregations.	Baptised Christians.	Catechumens.
1899 ..	172 ..	9,471 ..	3362
1910 ..	230 ..	13,541 ..	5150

Results.

We have now come to the end of the sketch of the history of the Telugu Mission. This slight sketch renders it possible to form some estimate of the value of the work which has been done. The real test of all mission work is its results—not the results that can be tabulated in figures, but the results that can be seen in human lives. The questions above all others to apply to this work are: Does it change character? Does it make new men and women? Does it exhibit the uplifting power of the Gospel? We hope to say more on the various sections of our subject that will help our readers to give some answers to these questions; meanwhile, we may draw from this sketch one general impression—that of the *reality* of the movement that has been taking place among the out-castes of the Telugu country. Those who have studied Indian missions will see much in common with such movements elsewhere. In every part of the country it will be found that the great bulk of the existing Church has been built up out of some such

movement. But here is one that has outlasted many others and stood the test of opposing circumstances. If we consider this Mission we find that it has had to face a good proportion of the difficulties that confront missions anywhere in India : a bad climate, a country particularly difficult for travel, the opposition of the influential classes, and frequent famines. Add to these that the Mission has been to a quite remarkable degree persistently undermanned. Yet it has gone on growing steadily for sixty years. After all records of opposition, difficulty, failure, and loss, there has always come, decade after decade, the statement of actual growth. This fact arrests attention. It argues some power behind the movement and behind the Mission. It remains for us to see whether, in the more detailed description of sections and results of the work, we can trace the working of a Will, higher than the will of men, and using men as its instruments.

VII

THE TRAINING COLLEGE AND EDUCATIONAL SYSTEM

The first Indian teachers.

THE circumstances which led to the opening of the Training College have been described in Chapter VI. The design of the new institution was to provide the Mission with duly qualified agents. The first teachers in the Mission had necessarily a very imperfect education. They were selected as young men by the missionaries, and were put through classes into which boys of a much lower age are now admitted. Then they were sent out to be village schoolmasters. Character, and not the possession of knowledge, had mainly to determine the selection of these teachers.

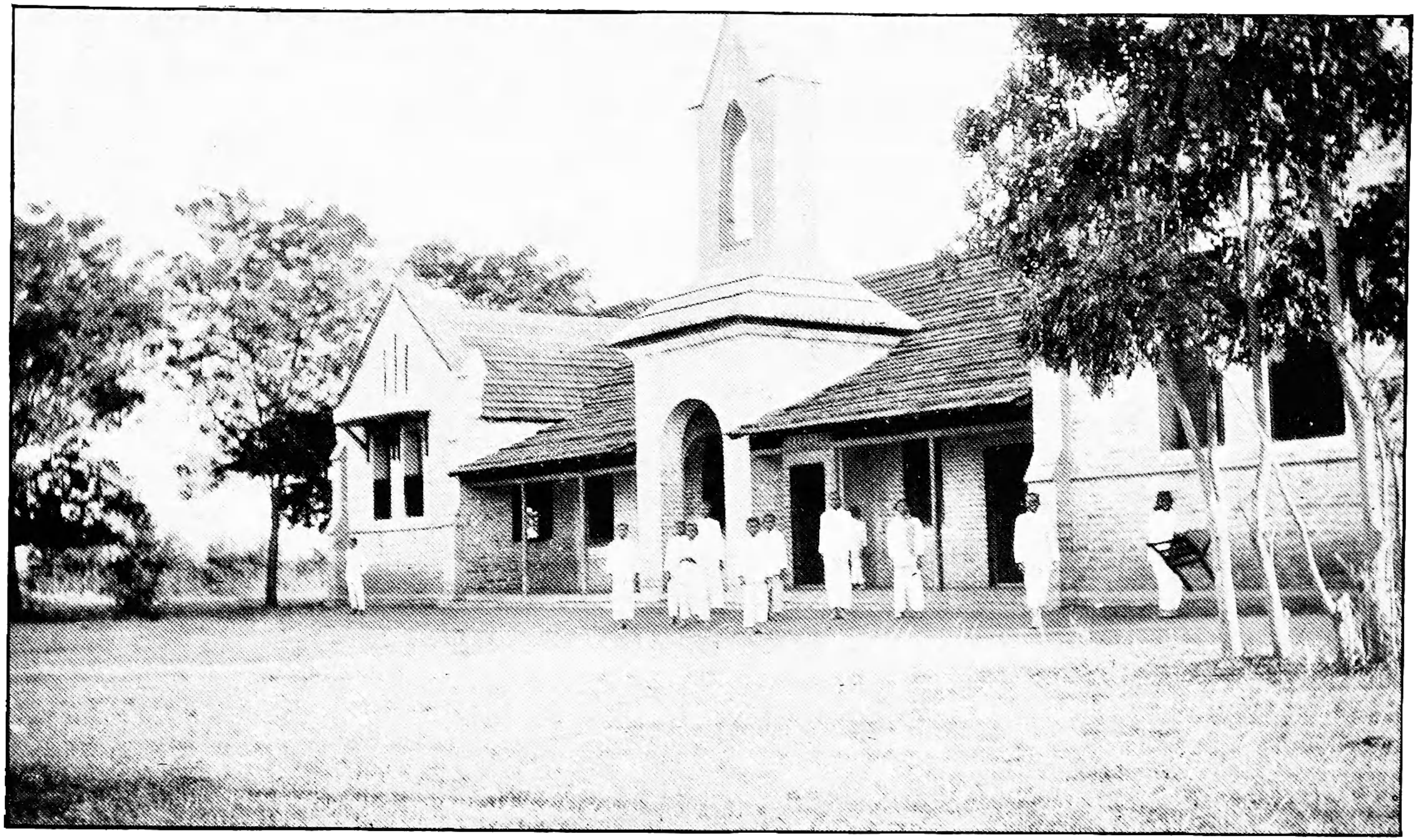
But it is remarkable how successful the results often were. A number of these agents have risen to be catechists, although their educational attainments were no more than is signified by the primary examination, a test which is now passed by boys of the same social class at the age of twelve or thirteen, and which is the condition of entrance to the institution at Nandyal. Yet these men have been successful not only as village schoolmasters, but in a wider sphere, and have taken quasi-pastoral charge of circles of village congregations, and

some have been true leaders of men. There is evidently something to be said for the more personal and less formal training which the early missionaries gave.

The factor in the situation which caused the Mission to determine to open a training institution was the need of a yearly supply of new teachers. Steady expansion has been a feature of the Telugu Mission for fifty years, and for the whole of that time the supply of teachers to new congregations has been a difficulty. Many villages which have asked for teachers have been refused, and many thousands of persons who wished to become Christians have, for lack of teachers, been turned away. It is a great loss not to have a teacher ready when he is wanted. There is a critical moment in the history of a village when to give them the teacher they ask for means to add a good congregation to the Church. When they are really ready, they must not be kept waiting too long, or the enthusiasm will pass away and the result may be their final loss to the Church. The need of a constant supply of teachers had been felt for years, but it was not till 1883 that the Mission was in a position to open a training institution.

Missionary schools.

The material out of which mission agents were to be made was contained in two boarding-schools, one at Mutyalapad, the other at Kalasapad. In these were gathered the pick of the boys from the elementary schools in the villages. These schools at that time were sixty-six in number. The education given in the village schools does not advance beyond a very low stage. In the boarding-schools, however, the boys are carried up to the primary examination, which is conducted by



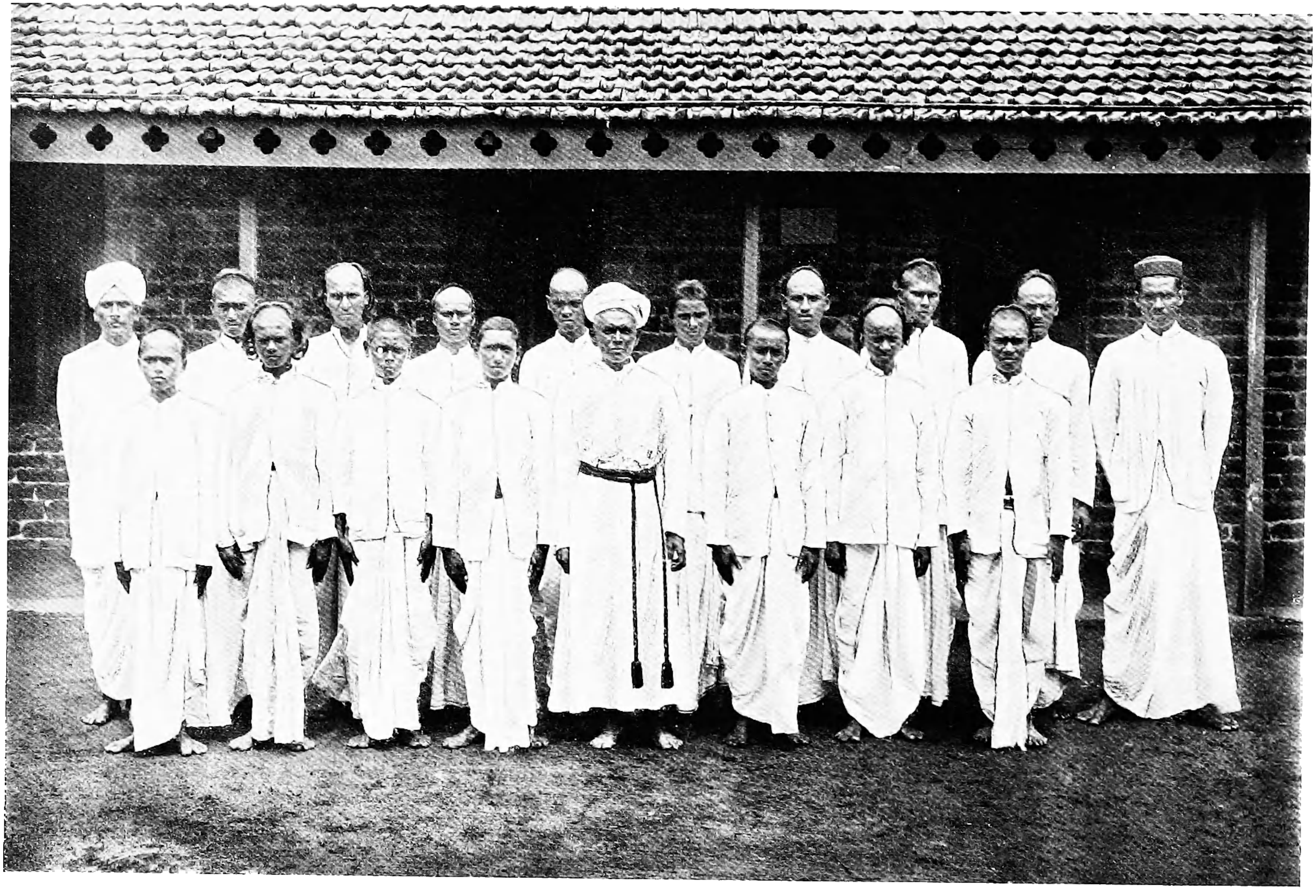
THE HIGH SCHOOL, NANDYAL.

a Government official, and it is only after passing this that a boy is allowed, by Government rules, to enter a high school.

The aim of the new institution at Nandyal was two-fold: first, to educate the Christian boys of the Mission up to a higher level than had hitherto been possible; and secondly, to give those destined to be agents in the Mission a theological training. Both these aims have been carried out. The best boys who pass the primary examination in the preparatory boarding-schools are each year sent on to Nandyal. The cost to their fathers, which is nominal, is proportioned to their means. In many cases it is from sixpence to a shilling a month, and this includes food, clothing, and books, as well as education. At Nandyal the boy passes from one class to another until it is clearly seen that his intellectual limit has been reached. There is no reason, except the boy's own incapacity, to make him quit the school until the matriculation examination has been passed. Hitherto there has scarcely been a single case in which a boy's abilities would have justified his going to college after passing through the school. Thus no Christian boy in the Mission is debarred by poverty from any degree of education for which he may be fitted. At whatever stage in the high school he stops, if he appears to have a vocation for mission service he is passed over to the theological side. After a course there of at least two years, on passing the necessary examinations, he is ready to begin work as a mission agent.

With an open educational road, such as this, before every Christian village boy, some may feel surprise that

more results, of a kind that may be called brilliant, have not been attained. Account has to be taken, however, of the drawbacks, unpreventable so far as the Mission is concerned, which lie in the boy's way. A visitor to our schools might remark on the disproportion between the age of the average boy and the standard of the class in which he is. That is only a symptom of the boy's difficulties. He comes, it may be, from a home in which father, mother, and perhaps all his relations are illiterate, and where any sort of encouragement to learn is absent. There is no idea of the advantage of beginning young; on the contrary, as the wage-earning age is low, as soon as he turns six or seven he begins to go out with the cattle of the village and thus earns a little grain or some coppers. The temptation to such poor people to break into the time that he ought to be at school is great. If by some means he gets on and is taken into a boarding-school, then only his regular education may be said to begin. By that time he is probably nine or ten years old. Whether heredity is to be added to the adverse forces it is difficult to say, but boys from those classes in India which in past generations have been educated, such as Brahmans, usually surpass the others. It is difficult, however, in estimating this fact, to eliminate the effects of early training. The tradition of study in a boy's family puts him in a position of advantage. Nevertheless there is no doubt that the intellectual standard of our Christians is rising, and we may hope that only two or three generations of progress like the present will be required to wipe out whatever handicap at present exists.



JUNIOR THEOLOGICAL CLASS. REV. S. GNANAMUTHU IN CENTRE.

Nandyal College, 1884.

It is now time to trace the history of our chief educational institution, the Nandyal Training College. It dates from 1884, when Mr. Britten was instructed to open a training institution. Nandyal was not one of the earliest centres of the Mission; but its choice was determined for good reasons. It was fairly central for the whole Mission. It was, moreover, on the new branch of the Southern Mahratta Railway, whereas both Mutyalapad and Kalasapad were at considerable distances from any railway. As the London Missionary Society was giving up Nandyal as a centre, and their land and buildings were for sale, there was an opportunity of beginning work at once, and the property was therefore bought.

In this building, on October 3, 1884, the S.P.G. Training College was opened. It began with twenty-three students, some of whom were married. The status of the school in the eyes of the Government was not yet that of a high school, but, as it was then called, that of a middle school. This meant that it did not take pupils beyond the seventh standard. Before it could be called a high school, three more classes, each normally occupying a year of the student's time, had to be added beyond the seventh standard. This level was reached in 1889. From that year students in the highest class were eligible to enter for the matriculation examination of the Madras University. All the first candidates for the matriculation were Hindus, and the first Hindu matriculate passed in 1889. It was not till 1897 that the first Christian matriculate was secured. In that year there were two, of whom one was ordained and is now working

as an Indian pastor in the Mission. We may state here that up to 1910 the high school has produced forty-nine matriculates, of whom nineteen have been Christians.

An essential part of the scheme was the theological side. This was opened in 1885, and, though it has never been large, its influence on the Mission has been great. Out of the 328 students who, up to 1910, had passed out of the high school, nearly 200 had passed through the theological classes. In addition, eighty-four students who had not had a regular course in the high school were trained in another branch of the theological department, which had to be opened temporarily in order to meet the urgent needs of the Mission. Out of the 250 teachers now employed by the Mission a large and increasing proportion have been thoroughly grounded in the principles of the Christian faith on the theological side of the Nandyal Training College.

It is interesting to trace the steps by which the college became possessed of its present fine buildings. When it was started in 1884 its buildings were of quite a temporary character. The main buildings were three in number: a church with mud walls and thatched roof, a school building, and a bungalow for the principal. The teachers and married students mostly occupied a long line of thatched huts. The schoolrooms were used for classes by day and dormitories by night. A verandah answered the purpose of a dining-room. Two rooms were found for a sick-room and a dispensary. As senior classes were added to the high school they were provided with rooms in the principal's own house, where

they were taught by day and slept by night. The theological class found space for itself at various times in both buildings. A portion of the ground outside had been already set apart for a graveyard, whilst another portion became the gymnasium and recreation ground.

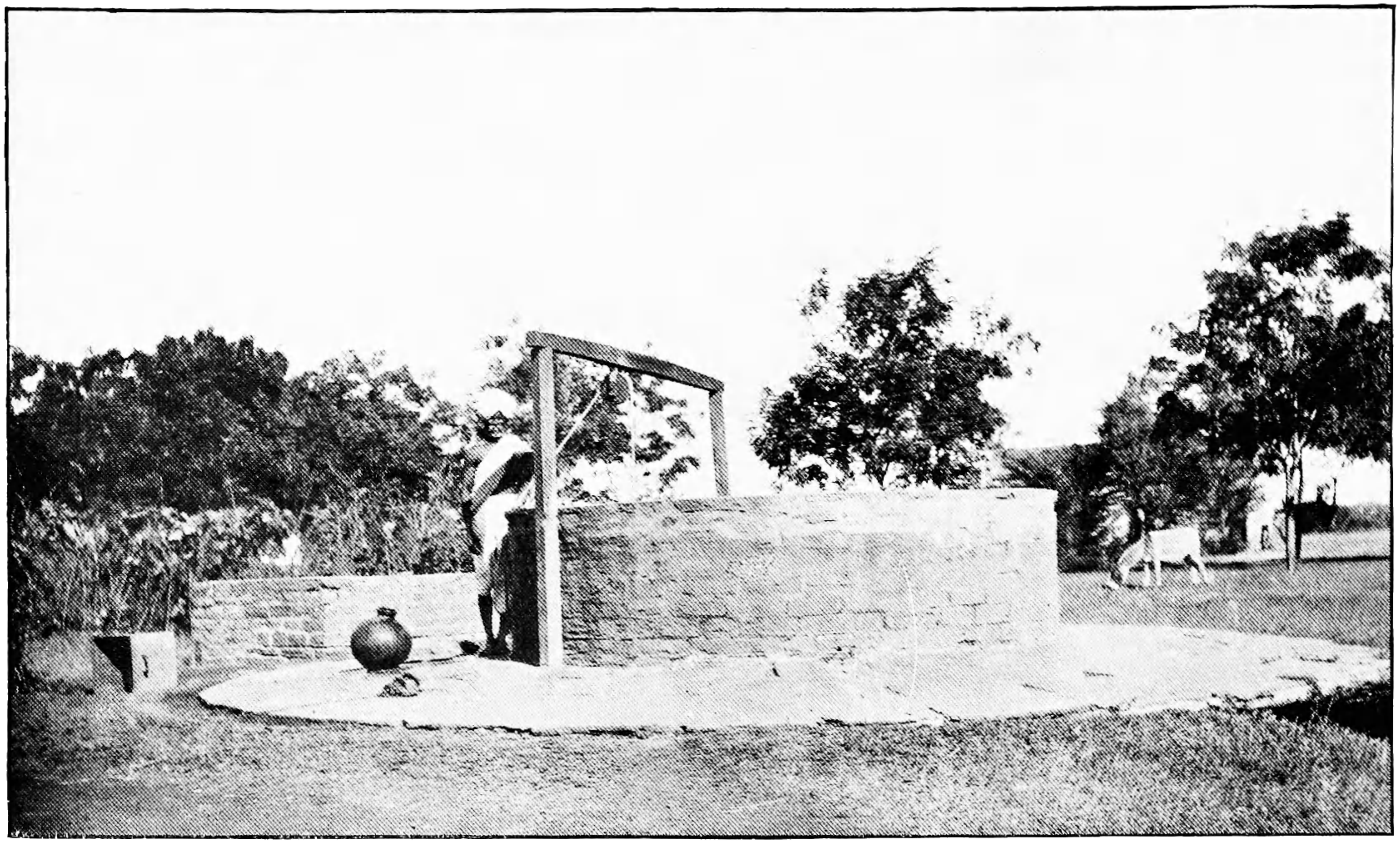
Not only were the buildings inadequate, but the site suffered from serious disadvantages as it was very unhealthy and was subject to annual floods. It stood between two tributaries of the Kundu river, immediately on the bank of the northern and larger of the two. In the rainy season the school compound sometimes became an island. In 1890, during a flood, the principal's bungalow alone remained above water. Communication with the town of Nandyal was sometimes cut off for days together, and this caused much interruption in the school work. Only a footpath, leading over one of the two water-courses, led to the railway station. The consequence was, that a member of the Mission, having gone to the station, might find his return cut off by the flood and would have to make a detour of six miles in order to return home. Following upon the floods would come the fever. Altogether the years 1884 to 1891 were years of great sickness and trouble to the missionary and the school.

Such a state of things was never intended to be permanent, and want of means alone prevented a change. At last the money necessary to secure a new site and to put up adequate buildings came—mainly in two ways: first, by a generous gift by Mr. J. Andrew, a member of the Indian Civil Service; second, by a donation from the Marriott Bequest. By 1891 a large and excellent piece 1891.

of ground, quite near the railway station, and between it and the town, had been bought, and the building of a new and permanent school was begun.

The summer of 1891 brought an unusually severe epidemic of cholera. The Mission was attacked, and several persons in the compound died, whereupon it was decided to remove the school to the new site at once. Only the block of school classrooms was finished, and this had to become school, dormitory, chapel, principal's residence, and hospital. Fortunately, a good well had already been sunk. When the cholera was over, the principal went back to live in the old compound, and later found a lodging, till his own house was ready, in the district missionary's bungalow. For a long time a verandah of the new school, exposed to sun, rain, and dust, had to serve as a dining-hall for the students. One after another the different buildings were proceeded with, but it was some years before the whole was finished. The present occupants of the school, in their comfortable quarters, realise little of the hardships endured by their predecessors.

Every part of the college buildings was constructed as solidly as possible. The most lasting materials were used, in order that the Mission, in years to come, might be saved the ever-recurring expense of repairs. An excellent gray stone was available for the walls which, with the bright-coloured red tiles of the roof, made a tasteful combination. Wood was used as sparingly as possible, and that only of the greatest power of resistance to the attacks of white ants. No pains were spared to give the grounds of the college a pleasant appearance.



AT THE WELL, NANDYAL.

The greater part was inclosed with a living thorn hedge—quite a rarity in that country, and trees were judiciously planted which now form shady avenues. All this was due to the foresight and perseverance of Mr. Britten.

The old buildings of the school were entirely abandoued and everything that could be utilised in the new buildings was taken away. The whole of the woodwork of the chapel was taken out and a new chapel of exactly similar proportions erected in the new compound. Little remains now on the old site of the school to catch the eye of the visitor beyond broken walls and heaps of stones. One pathetic reminder of bygone days remains in a small inclosed space of ground containing the gravestones of L.M.S. workers who have long since passed to their rest.

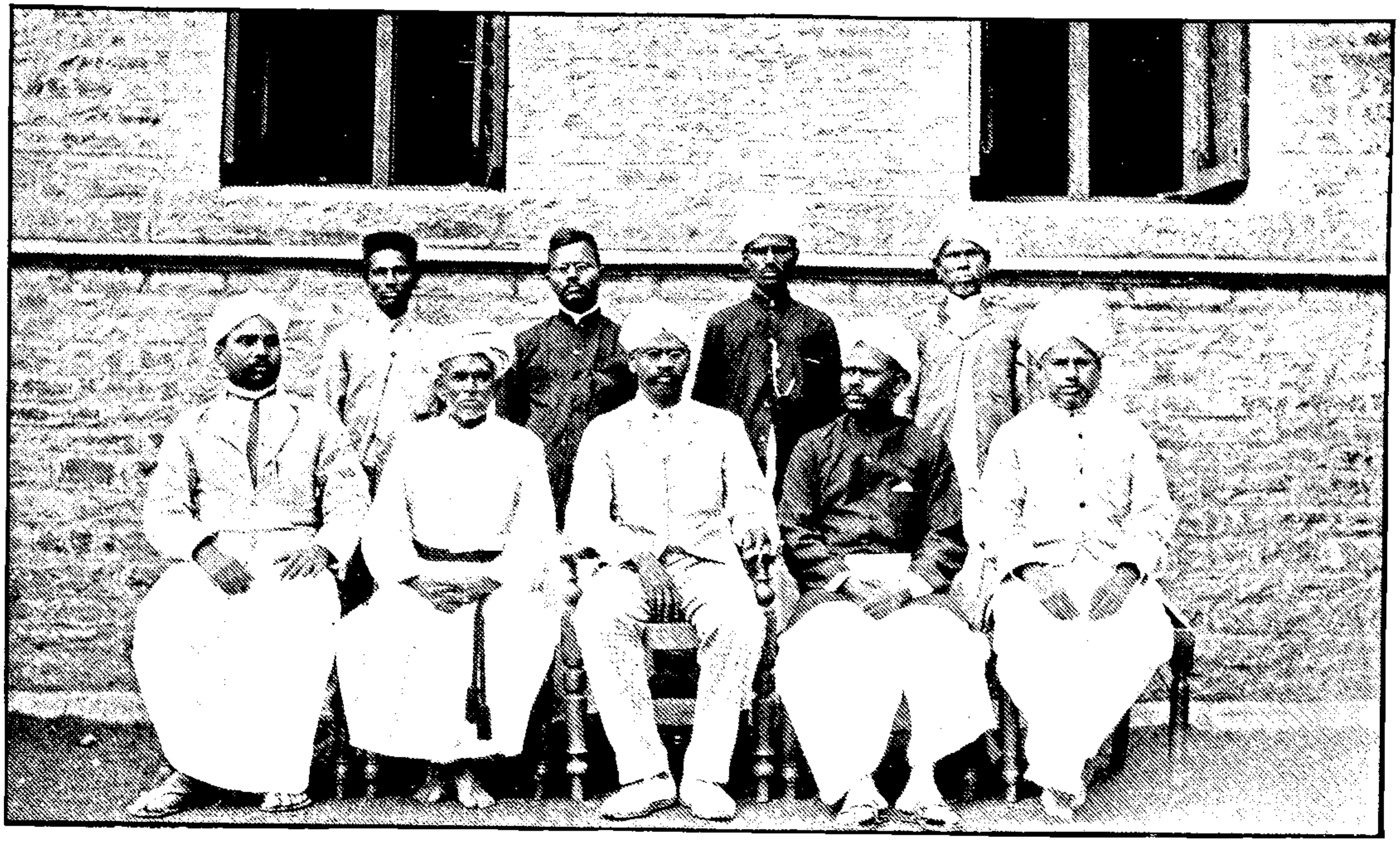
Nowadays the Church of the Holy Cross makes the College chapel. This was dedicated in 1905, when Mr. Inman was principal. It does not stand in the compound of the college, but in another large piece of ground that has been acquired on the other side of the road. Here it is equally available for the primary school, including the small girls' school, and for the residents of the Nandyal parish. The church is built of gray granite and is provided with a tower, which, together with its situation in the midst of a considerable piece of open ground, makes it a conspicuous object for a long distance round. The interior is fitted up in a simple but effective style. The clergy and choir have seats of the kind usual in English churches, and a few other seats are provided; but the great mass of the congregation, as is general throughout our Telugu Mission, sit on mats

on the floor. This method requires rather more floor space than the English method, but the church is really too spacious for the ordinary congregation. It needs to be large in order to take in the crowds that on the greater festivals attend Service at this their central church.

Since the Mission began to occupy this site, one improvement has taken place which adds to its value. The road running past the Training College and between the two pieces of mission land has become the high road from the town of Nandyal to the railway station. The term 'high road' exactly fits it, for the whole road has been built up to such an elevation, and with such deep trenches on both sides, as to render it secure from submersion during the rains. The water-courses have also been bridged, and communications, therefore, between the mission college, the town, and the station are now uninterrupted. Furthermore, the importance of Nandyal itself has been growing. The branch railway, which formerly connected it only with the line from Bombay to Madras, has now been continued to Bezwada, where it joins the line from Madras to Calcutta; and as railway development proceeds, it is intended to make Nandyal the junction for yet another branch line.

Course of study at Nandyal.

Our readers will probably want to be told a little about the courses of study followed in the educational institution of the Mission, for which purpose we can best begin with the theological class. The students of this class have two years' continuous training, and all teaching is given to them in Telugu. They study chiefly the Bible and the Prayer Book, and more particularly the



THE TEACHERS AT THE HIGH SCHOOL, NANDYAL, TELUGU MISSION.

miracles and parables of our Lord, on which so much of their future teaching to their congregations will be based. They are trained in the public reading of Scripture and in the methods of giving religious instruction, and are also, on Sundays, practised in preaching and teaching.

In the schools (if we leave on one side for the moment the religious instruction, which will be spoken of later) the courses of study run very much on the same lines as in English schools. In the elementary village schools not much more than reading, writing and arithmetic is attempted, and object lessons of a very simple kind are given. The staff generally consists of one teacher ; the number of boys and girls varies from twelve to twenty, placed, perhaps, in three classes. The best boys and girls from these schools are taken into the boarding-schools, but only a small proportion of the village schools can get even one scholar each in any one year into the boarding-schools.

There are now five primary boarding-schools in the Mission, one at each of the older mission centres. Each, when complete—for some are in process of formation—will contain four classes and have a staff of at least four teachers. The curriculum is similar to that of an English elementary school. But in the two highest classes, English—which our readers will remember is a foreign language to the children—begins to be taught. The boys stay three or four years in the school, the girls as a rule longer. The best boys every year are selected, according to the number of vacancies for each district, to be sent to Nandyal.

The high school contains six forms, through all of which the boy must normally pass, spending one year in each. The curriculum includes English, Telugu, mathematics, science, history, geography, and drawing.

The study of English.

A course so like that pursued in English schools needs no comment, except on one point which is often overlooked by English critics of Indian education. It is the place occupied in it by the English language. There is nothing quite like this in the schools of England; for even in those schools where a foreign language, such as French or Latin, is taught, it is not looked upon as more than on a level with other subjects, and there is no design to make it replace the native tongue as the medium of thought and of education. But in India it is otherwise. The education of the child is shaped so that English may finally be the medium both of instruction and of examination. The peculiar feature of the Indian universities is probably already well known to our readers, viz. that instruction not merely in English literature, but in mathematics, science, history, philosophy and the like, is given entirely through English books and lectures. The examination, therefore, whatever it be, which qualifies a student to enter the university, must provide a guarantee that he can follow English lectures and use English fluently in reading and in writing. To pass this examination is the goal of every high school boy, and the energies of teacher and pupil, even in the early stages of the boy's career, are directed to this end. Our Christian boys begin English at least two years before passing the primary examination. While still at school these Telugu boys already receive some

of their instruction and answer questions on paper in a language differing from their own vernacular far more widely than French does from English.

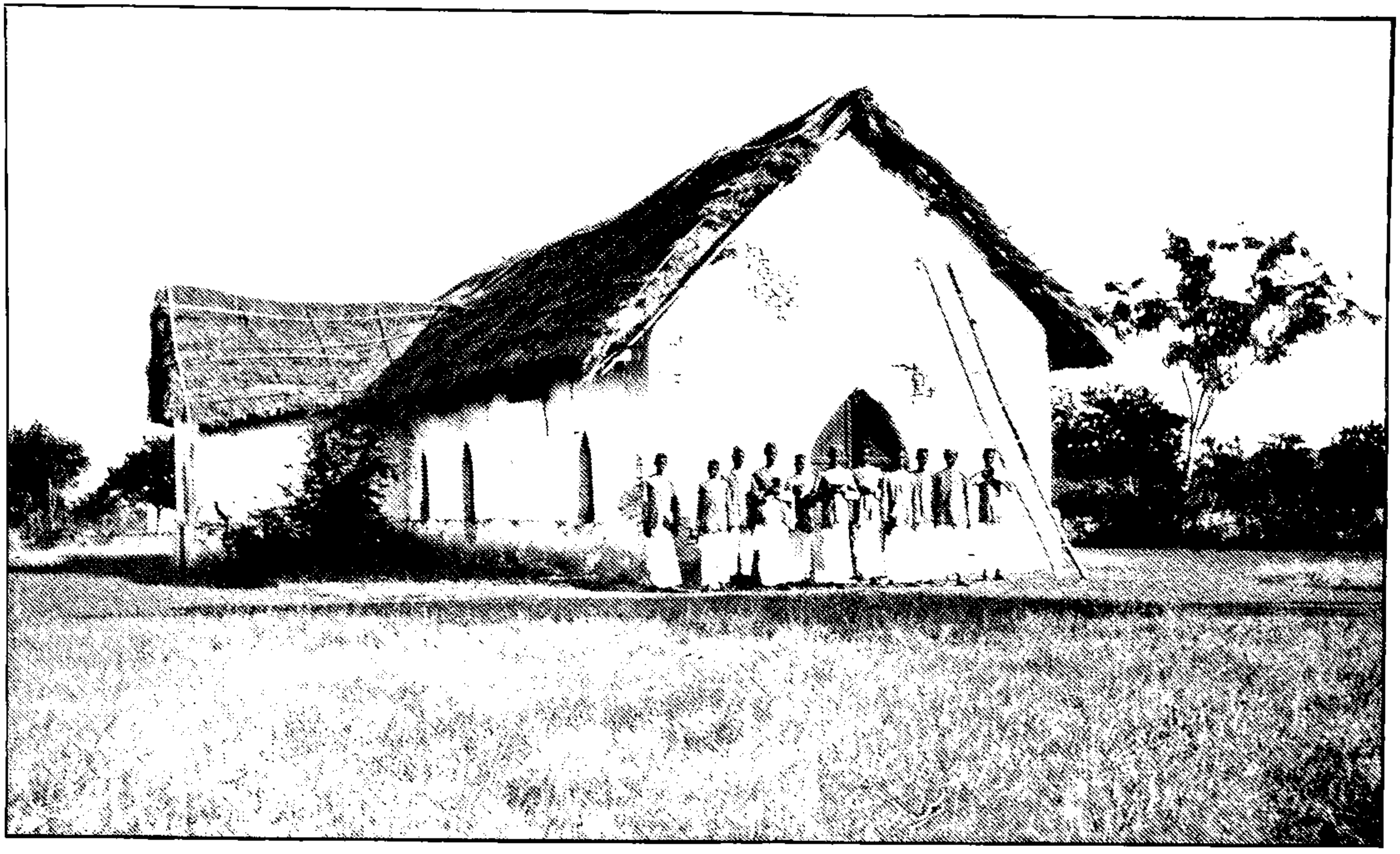
Some of the disadvantages of the system are obvious. The interest of the student is diverted from all other things to one subject. It is impossible for him to make such progress through the medium of a foreign language as could be made through his mother tongue. Good students are sometimes lost to branches of learning, for which they are fitted, by failure to get a sufficient mastery of English; but a system which has grown up as this has to meet a definite need of the country cannot easily be changed. The political circumstances of India first gave rise to it—the Government required men of British birth to be the heads of departments. It was far easier for them to control affairs with the help of English-speaking subordinates than by an imperfect use, on their own part, of the vernacular. Thus the Government framed the system of education in the first instance to supply their own needs. Then the system tended to become fixed and unalterable. There was a demand in all subjects for English books and hardly any for vernacular books. To this day, in the higher branches of learning, instruction is not to be obtained through the vernaculars. There is the additional difficulty that in India the circulation of an advanced book in any vernacular is not great enough to pay. For the time being, therefore, we have to make the best of the present system. But it cannot be doubted that, as India progresses, a change in the position of English and of the vernaculars must come.

It is easy to see how missions gain, as well as lose, by this excessive attention to English. So long as it is necessary for missionaries to go out from England to build up and guide the Church in India, so long will it be easier for them to exercise effective control and to avoid mistakes if there exists a body of English-speaking agents. It is not right, nor is it the practice, to make the knowledge of English a substitute for character or experience; but the assistant who can speak English is undeniably useful in administration. Moreover, for the more educated of the agents, and especially for the clergy, English opens the door to a vast world of helpful literature, and this in itself is no small gain.

The amount of success achieved in this one direction is really remarkable, for it is indeed proportionate to the effort. The Indian schoolboy knows that nearly all the higher careers are closed to the man who is ignorant of English, and he is therefore supremely eager to learn it. As he advances, the incentives increase rather than diminish, and the young student at college more and more imbibes his ideas through the English language and from English sources. The candid critic, much as he may deplore the underlying educational policy, can scarcely refuse to admit the fact that the assimilation by India on so vast a scale of the English language and literature is one of the most striking phenomena in the country.

Religious teaching in the schools.

A few words are needed to give our readers some idea of the religious teaching given in our schools. In the village schools the teaching is necessarily of the simplest kind, and is mainly given through the short collections



THE OLD CHURCH, NANDYAL. IT IS NOW USED AS A CLASS-ROOM; THE THEOLOGICAL STUDENTS ARE STANDING OUTSIDE.

of Old Testament and New Testament stories published in Telugu by the Christian Literature Society. In the boarding-schools these books continue to be used, but in the higher classes the children are taught direct from the Bible. They also learn the Church Catechism by heart. In the high school the syllabus of religious teaching is a progressive one extending right up through the school. By the time a boy has passed through the six forms, he has been taken through most of the historical books of the Old Testament, the Gospels, the Acts, and several of the epistles of the New Testament, and a considerable part of the Prayer Book. Religious instruction occupies one hour daily. In forms I and II it is given in Telugu; in forms III and IV, partly in Telugu, partly in English; and in forms V and VI, wholly in English. Altogether it may fairly be claimed that this side of the boy's education compares well with that given in the schools of England.

The course of instruction given to the non-Christian boys is easily explained. The Nandyal primary school may be taken as an example. The teaching throughout the primary school is given from the collections of Old and New Testament stories mentioned above. In the lowest classes Christian and non-Christian boys are taught together. But in the rest of the primary school and throughout the high school, non-Christian boys are taught separately from Christian. In the high school in every form the material for study consists of one Old Testament book and one Gospel. Instruction lasts for one half-hour a day.

Athletics.

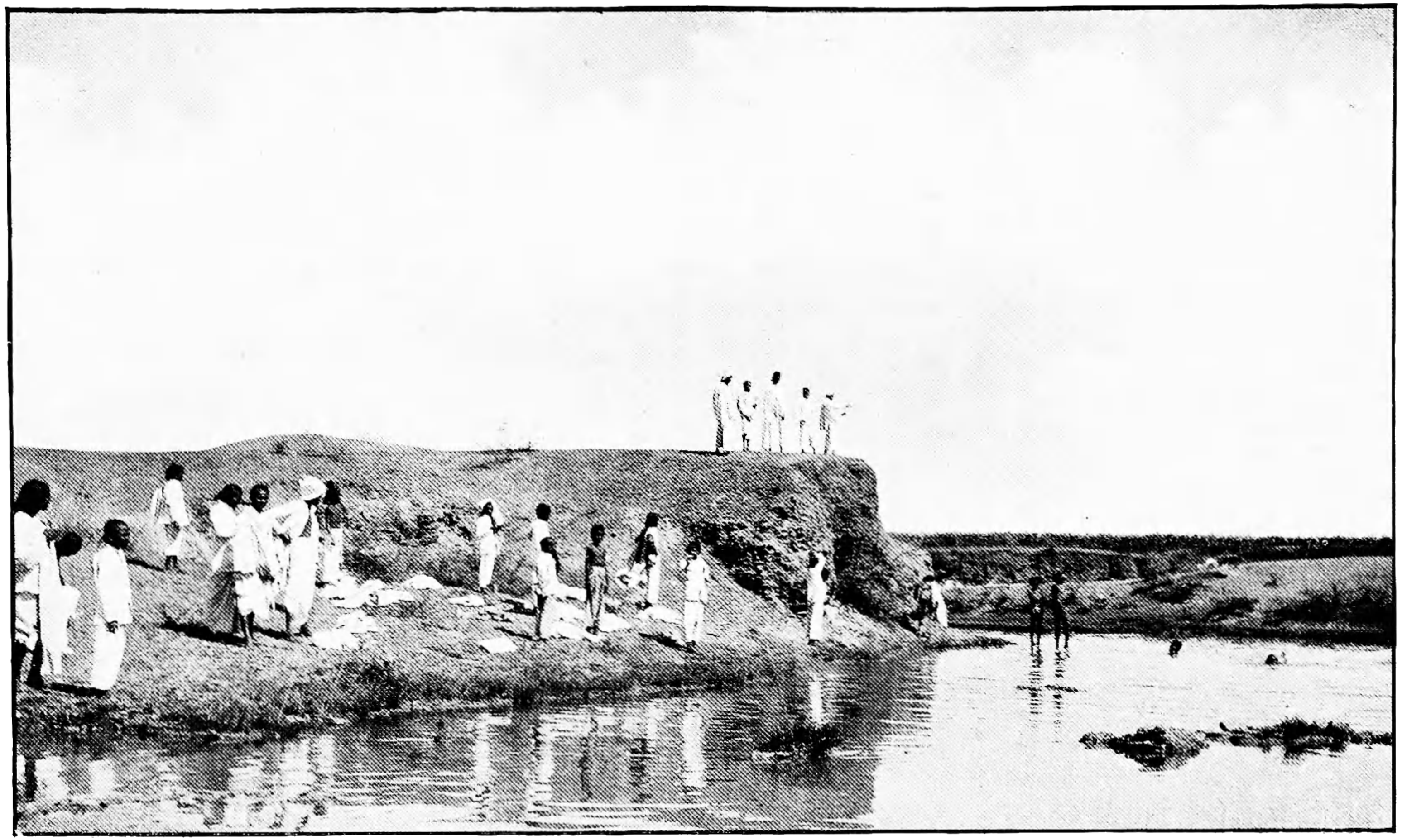
Athletics do not take the prominent place at Nandyal

which they occupy in English schools. Cricket and football are, however, regularly played, and hockey occasionally. The masters of the school play tennis. There is an open-air gymnasium where the boys are trained in the English fashion.

Food. It need hardly be said that in all our schools the arrangements for feeding and sleeping are of a simple kind. At Nandyal the food is served out in a room with a smooth stone floor, and the boys sit in lines on the floor. Every boy has before him a plate and a mug, and the food is served on to each plate. On most days the food consists of a kind of pudding made of two kinds of millet, ragi and cholam. On festivals and other fixed days it is varied with rice and meat. The quantity is regulated according to the boy's requirements. This food is equal to the best that the boys would get at home, but is of the same kind. It is given without stint, and therefore the boys' development is as good as possible. After the meal the boys do their own washing up. The

Dormitories. sleeping arrangements are equally simple. There are large dormitories with stone floors. Every boy has a sleeping mat to be spread in his own place, and a cloth with which to cover himself. A lantern kept burning all night lessens the fear of intruders in the shape of snakes and scorpions.

Christian Teachers. The Mission has always been most careful to maintain the intention with which the Nandyal College was founded—that it should be a training institution for Christian teachers. Therefore, although non-Christians are admitted to the high school, their numbers are limited in such a degree as to prevent the Christian



THE SWIMMING-PLACE FOR THE HIGH SCHOOL, NANDYAL.

element from being swamped. In 1910 the numbers were: Christians 125, non-Christians 78. Both Hindus and Mohammedans are to be found among the non-Christians. A similar proportion is aimed at in regard to the masters. In all our primary schools all the masters are Christians. In the high school, however, it has not been possible to find Christian masters for the teaching of certain portions of the curriculum. At the present time the Christian masters are six in number, the non-Christian also six. The difficulty of getting a full supply of Christian masters for Christian schools, in spite of the predominance of the Christian community as a whole in education, is recognised throughout India. In part it is no doubt due to the very large number of educational institutions kept up by Christians—so large a number that they more than absorb the whole supply of trained Christian teachers. At Nandyal the difficulty may be expected to diminish as more of our own students become available for posts in the school.

While at present all the non-Christian boys are day boys, by far the greater number of the Christian boys are boarders. The Christian population of Nandyal is not large, and therefore the number of Christian day boys must remain very limited. The number of boarders depends mainly on the funds available for scholarships. Nearly all the boarders have been sent by their respective mission districts and, when qualified to be teachers, are to return to those same districts to work. Generally about twenty-five enter each year, and the same number leave. This supply does not,

however, meet the full demand of the mission districts for teachers.

As has been indicated, not many of the Christian boys possess the ability or have enjoyed sufficient early advantages to pass the matriculation. To those who do so, more than one course is open. Like all the others these also are expected, in return for their education, to serve the Mission, and after further training some higher posts in the Mission are open to them. The S.P.G. Theological College at Vepery takes a certain number, and, after a thorough theological training there, they may be ordained. There are also masterships in the Nandyal high school for matriculates. Again, a medical course is open to them. The medical posts in the Telugu Mission have hitherto been filled from outside, but the Mission would gladly welcome some of its own pupils, if they were qualified to fill them.

The Training College has been fortunate indeed to pass through twenty-seven years without many changes of management. Mr. Britten, its founder and first principal, was enabled to govern it for eighteen years. When in 1904 he left it to take the pastoral charge of a district, the post of principal fell to Mr. Inman. He had to retain at the same time the charge of the Nandyal mission district, and to discharge the duties of secretary to the Central Committee of the Telugu Mission. Nevertheless he successfully carried on the college; but it was a great relief when, in 1907, the Rev. A. F. R. Bird arrived from England and took charge. Of the latter it must suffice here to say that, from his long previous

experience of private school work in England, he brought a professional skill to which few among the missionaries could hope to attain, and which has proved especially useful at a time when educational policy in the Madras Presidency has been going through rapid changes.

VIII

THE EVANGELISTIC BAND

An appeal to the higher castes.

THE object with which the Evangelistic Band was set on foot has been already indicated. It had long been felt that, as compared with its presentation to the Malas, the Gospel had not been put before the Brahmans and Sudras with sufficient attention to their customs and beliefs. The neglect had not been intentional. At the beginning the missionaries preached to all that would hear, but there was a large response from the Malas and none at all from the higher castes. The work among the Malas became more and more absorbing, and the demand on the missionaries' time and strength correspondingly greater, till it became difficult to attend at all to other classes. All felt that a supplementary agency was desirable, and gave a cordial welcome to the scheme for an Evangelistic Band with a particular mission to the higher castes.

In 1903, therefore, the Band was formed. It had the good fortune to have, in the Rev. S. Foskett, one ready to take the headship, who possessed special gifts, including a grasp of the speech of the people, and special enthusiasm for this work. It was fortunate, also, in its

Indian agents, one of whom was a deacon with medical qualifications. It included also two teachers, one of catechist's and one of schoolmaster's rank, both skilled in the production of poetry. The former was the more scholarly, but the productions of the latter, partly lyrical, partly dramatic, were wonderfully popular with the crowd. Other agents joined the Band from time to time.

With the object of making the Band acceptable to the higher castes it was proposed that it should be composed of Christians who had belonged to those castes. Owing, however, to the scarcity of such Christians this ideal could not be fully attained. Nor was it found that other men were disqualified from getting a hearing, provided they had the necessary gifts of intellect and courteous manners.

Methods of work.

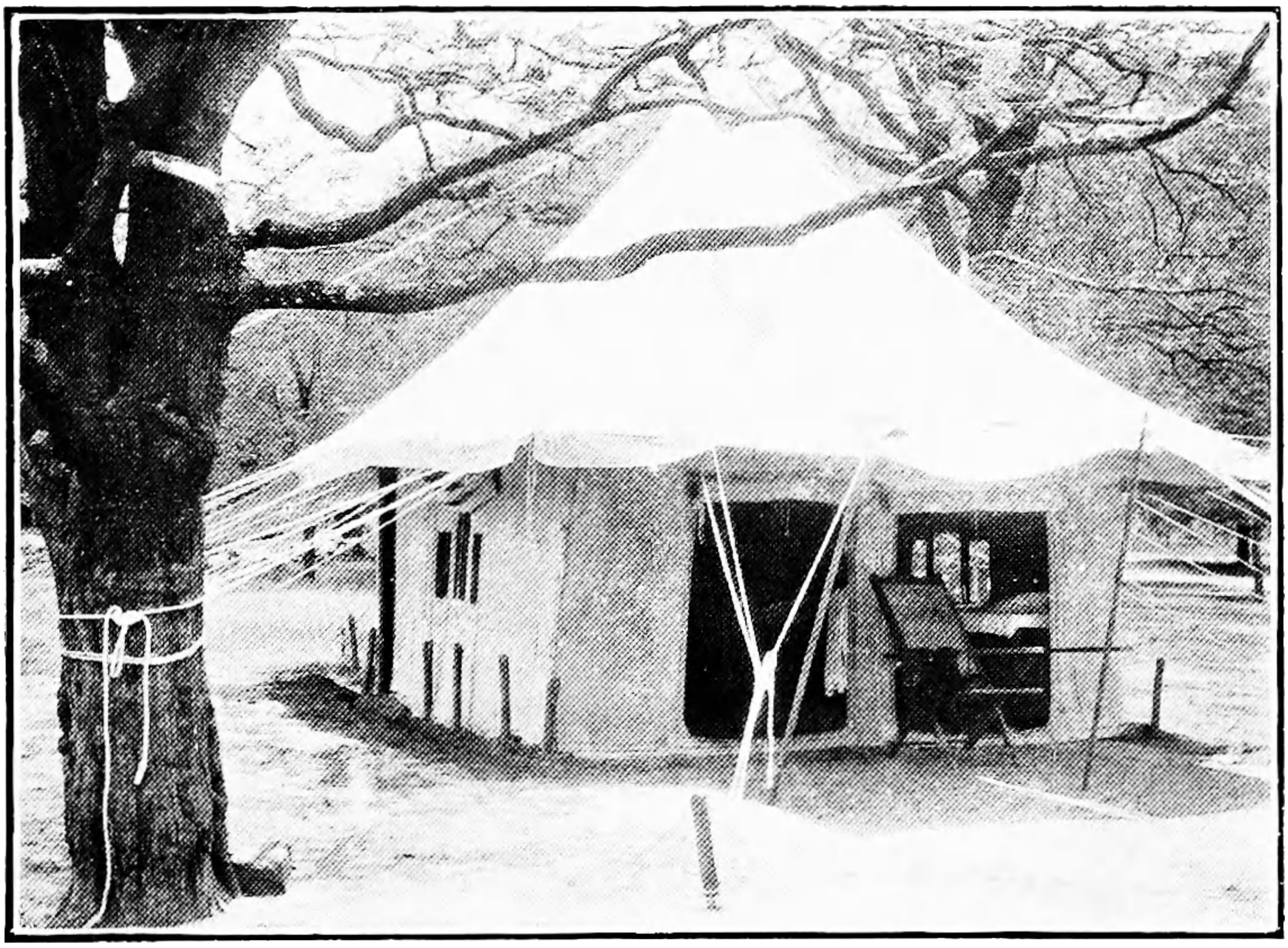
From the first it was intended that the ministry of healing should be a prominent feature of the work of the Band. The need of medical skill, even of a slight order, is everywhere very great, and it was felt that, more than anything else, the use of such skill, would make the presentation of Christianity acceptable. The Band, therefore, was well provided with medicines and surgical instruments. The usual plan adopted by the Band was to preach in the morning and evening, and to dispense medicines at the camp during some of the hotter hours of the day. Another attractive feature was the use of music. The Band contained several members who could play the violin, and was provided with three or four instruments. The violins were European, but the method of playing by the Indian

members was different from ours, the chin being placed, and the bow being held in the middle instead of at one end. The music played was entirely Indian, as were also the lyrics sung to this accompaniment. Later in the history of the Band another attraction was added by the gift of a magic-lantern. Pictures both sacred and secular, thrown on a portable screen, attracted great crowds.

Special attention was paid to preaching. The subjects to be dealt with by every member were carefully arranged. The form of the addresses became well known to those who heard them often, and stamped itself on the memory. Some time after the Band had ceased to tour, the writer, when arranging a preaching tour for members of the Church of England Mens Society, found that with one accord they took up the subjects, and adopted as much as possible the style, of the addresses which they had heard from the Band.

It was intended that the Band should tour somewhat widely. The rule was that it should visit each of the five districts of the Mission once during the year; that it should remain on tour an average of twenty days each month; that it should, if possible, preach the Gospel in every village and hamlet in the district, and that while in a district it should generally be joined by the agents belonging to the part in which it was, so far as the missionary could spare them. As a matter of fact, this last regulation so swelled its numbers that sometimes three preaching bands went out simultaneously to different villages. The records show that the rule of covering the ground of the whole Mission in the year

EVANGELISING THE TELUGU COUNTRY: A MISSIONARY ON THE ROAD.



A MISSIONARY ENCAMPED: KURNOOL DISTRICT.

was strictly adhered to during the whole time that the Band had a European head who was free from district duties. If the ground was covered rather quickly, it must be remembered that at each point the district missionary and the agents were at hand to take up every opening that seemed promising. If, again, in certain obvious respects the work of the Band was monotonous and discouraging, the frequent change of scene helped to preserve the freshness and spiritual vitality of its members.

The extent of ground that it was found possible to cover in this way may be illustrated by some figures for a six weeks' tour in one district: Villages visited, 50; Hearers addressed, 8295; Patients treated, 1327.

Of the classes aimed at, the Brahmans, the Sudras, and the Mohammedans in various places were distinctly interested. Invitations to preach and to discuss Christianity came even from the Brahmans themselves. More important, however, from the missionary point of view, were the Sudras. At more than one place there seemed a probability that a strong body of them would come over to Christianity. As the event proved, no village was bold enough to be the first to take this great step. The villages that seemed specially hopeful were in the Mutyalapad district, and it is in that district that at the present time a body of Sudras is being definitely prepared for baptism.

The attitude of the Mohammedans in some of the parts visited was remarkable. This was especially the case in the native state of Banaganapalle. The Mohammedans were found to be more attentive listeners than

the Hindus, and more keen on obtaining literature. The Mohammedans in the remoter parts of South India are very ignorant, both of their own religion and of other things. It was a disappointment that at the one village where a community of the Mohammedans seemed at one time really in earnest about becoming Christians, they should, after all, have drawn back.

The medical work of the Band produced the most visible effects. The following, taken from one of Mr. Foskett's reports, will give some idea of its range: 'On an average, during the past year, from forty to fifty patients a day have been treated, but occasionally the number has run almost to a hundred, most of whom belonged to the Sudra caste, or were Mohammedans. The commonest ailments are fever, spleen, neuralgia, scorpion stings, rheumatism, foreign bodies in eyes, ears and nose, abscesses, fractures, a long list of skin diseases, asthma, and occasionally snake-bites.' As to the results of the work, he says: 'A few successful cases of relief in a village at once bring a huge crowd of patients, and sometimes these will follow us for twenty or thirty miles, if the medicine given does them any good.'

He quotes the case of a man whose leg had been torn by a cart wheel and needed daily attention, and who was carried on a bed after the camp for a considerable distance. Before being dismissed, he specially asked that he and his bearers might attend the Church service on Sunday, on the ground that it might do him some good. On another occasion, while the Band was preaching to a crowd of nearly two hundred people, there was brought

on a bed, as if in answer to their challenge, a man suffering excruciating pain from an acute attack of rheumatism. The Band treated him with the appropriate remedies which happily gave almost immediate relief. After coming once more for treatment, he sent a thank-offering with the message that a religion which gave men such relief must be a very good religion. Cases in which pain was rapidly relieved produced the most marked effects. Mr. Foskett particularly mentions scorpion stings, the pain of which often lasts for twenty-four hours but can be removed in five minutes by an injection of cocaine. The treatment of such cases sometimes changed the attitude of a village towards the Band. Mr. Foskett tells us that even the Brahman, in his time of need, will lay aside his strict rules of ceremonial purity. To get relief from his present pain he comes and takes medicine at the out-castes' dispensary; sometimes he comes alone and in the dark; at other times he waits, as if he were only a spectator, until the other caste people and Panchamas have gone away; but if he is really in agony he will brave even public opinion, and beg with tears in his eyes to be given anything and everything which will relieve him. He is then in his most receptive mood so far as Christianity is concerned. When the Brahman's pride is broken down or pierced he is as sensible of the beauty and power of the Gospel as any other man; and, if he happens to listen with any show of interest, his example is speedily followed by members of the other castes.

Almost everywhere the Band found an open door. There was opposition, of course, but it did not break out

into violence. There were difficulties of the usual kind incidental to travel, such as those arising out of heat and flood, and in one place the camp was robbed of most of what was valuable in it. Hardships and trials such as these were intermingled with the disappointments appertaining to the work. But on the whole it was apparent, over a wide field, that the time was ripe for the effort.

The operations of the Evangelistic Band virtually came to an end in 1907. At the beginning of that year one of the districts was vacant, and Mr. Foskett had to occupy it. No one was found to take his place with the Band. Some of the members of the Band were, however, kept together and continued to work in more than one district, in a somewhat similar way, under the direction of the district missionary. This, however, could only be a makeshift, and since at the end of 1908 no one had appeared qualified to lead the Band, the members were finally drafted off to other work.

The fruits of the work of the Band are to be seen mainly in two directions. First, in relation to the Sudras. It was the one great opportunity the Mission has had of coming directly into touch with them. It was a proclamation to them that the Gospel, the effects of which on the Malas they had witnessed, was for them also. It gave them the opportunity to hear what that Gospel was, and what it could do for them. The carrying forward of this work was left, as had been intended, to the Christian congregations under their own teachers. A second class largely affected by the Band were the Christians themselves. Its work was a challenge to them to exert themselves for the conver-

A TELUGU PRIEST : THE FIRST STUDENT OF NANDYAL

THE TWO POETS OF THE EVANGELISTIC BAND.

sion of those socially above them, on whom they depended for their living, but before whom they had themselves gone into the Kingdom. The Evangelistic Band, in fact, helped to impart to teachers and to congregations the evangelistic spirit. In this respect its work has endured.

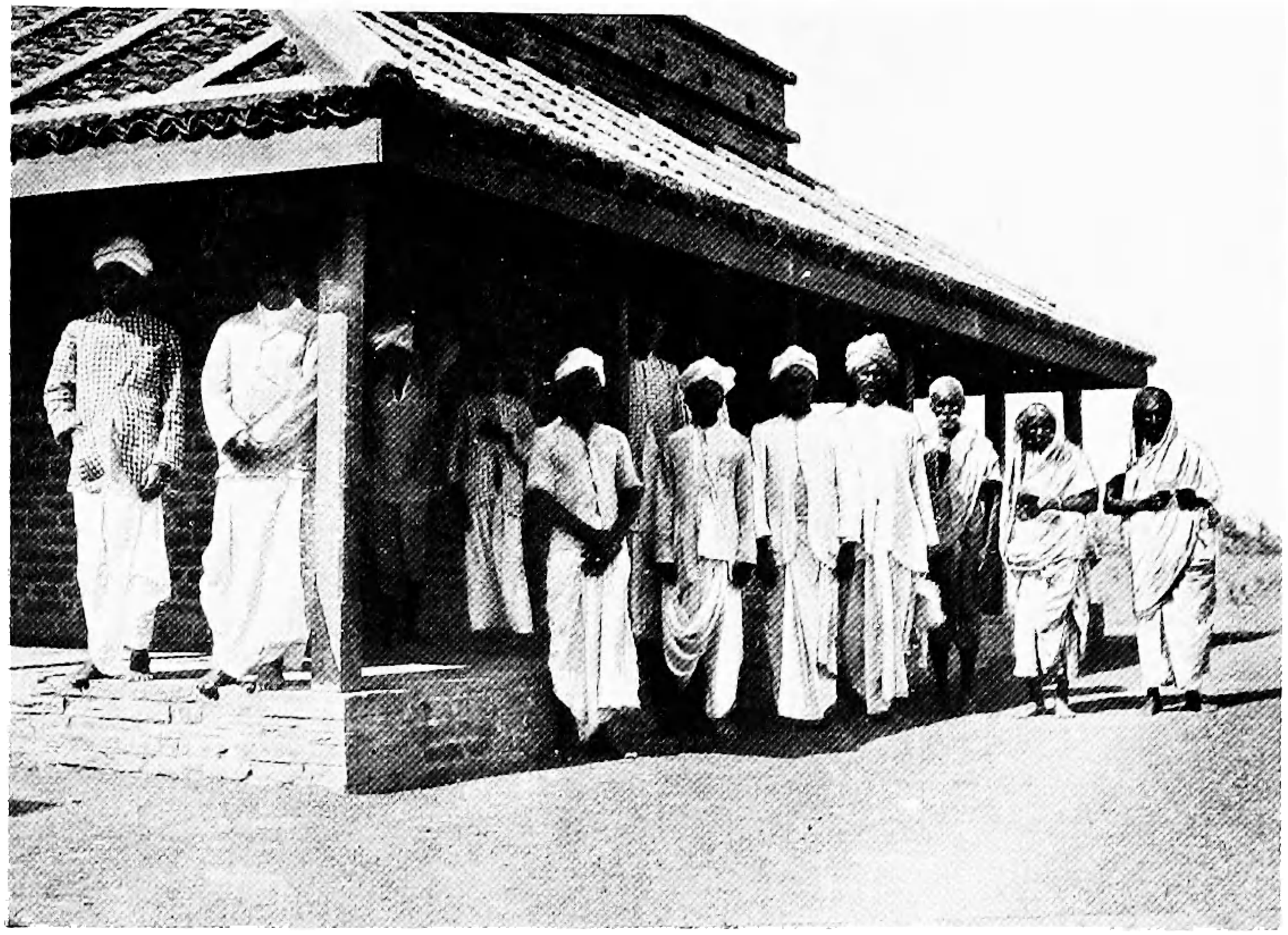
IX

MEDICAL WORK

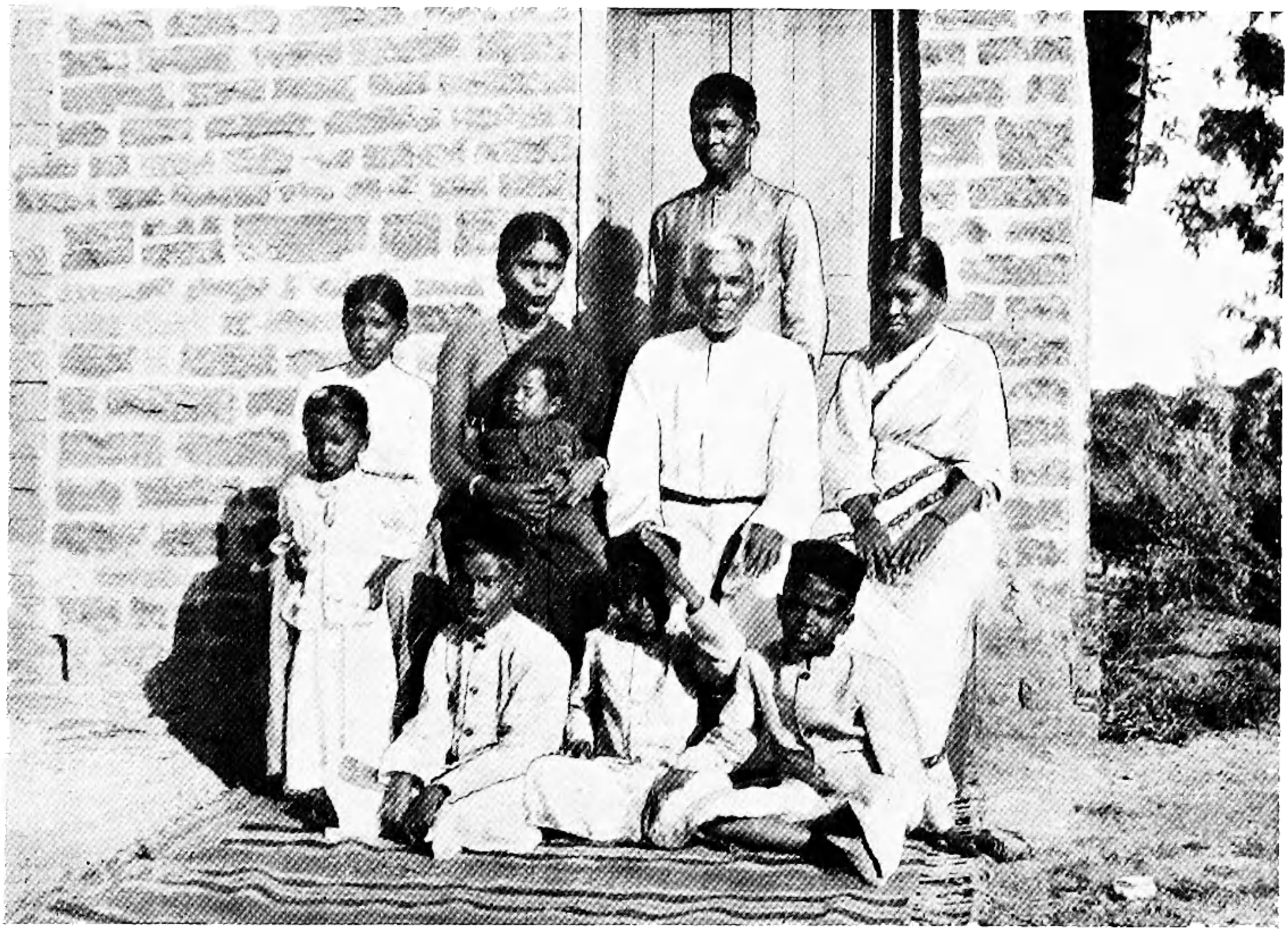
Dispensaries.

MEDICAL work has never been carried on in the Telugu Mission to the same extent as it has been carried on in some other missions. Never, except for one year, has it had the good fortune to have a medical missionary in charge. Generally the Mission has had to be content with dispensaries of no great size, placed under trained Indians, excellent men, but with lower qualifications than those of a doctor. Nevertheless the medical work has been of importance in the Mission; not as a separate department, but as an integral part of the work and indispensable to its completeness. It therefore deserves a few pages of description.

We have already touched on its history. Mr. Britten, from the beginning of the Training Institution, carried out the medical treatment of his boys in a systematic way, and even in the old building, cramped as it was for space, one room was set apart for a dispensary. When a move was made into the new buildings, the dispensary work was given a more dignified place. If English readers are surprised that for a single institution a dispensary should be necessary, they may be



THE DISPENSARY, NANDYAL MISSION.



AN INDIAN PRIEST WITH HIS FAMILY.

reminded that in India sickness is so rife that even in a school of 150 children there will daily be cases in need of skilled attention.

This dispensary was successful for its purpose, and it served as a model for a dispensary opened to the public in 1893 at Kalasapad. Later on two others were opened, one at Mutyalapad, the second at Nandyal. The latter was intended for the general public, and was situated in a well-built house near the church, at a little distance from the school.

Sometimes the missionaries had to use whatever medical training they possessed to manage these dispensaries. But generally the dispensaries were under Indians possessed of a special qualification known in India as that of a 'Hospital Assistant.' These men obtain their qualification by undergoing three years' training in medicine and surgery at a hospital. The training covers a good deal of ground, and they are supposed to be able to deal with the great majority of cases that present themselves. The course is generally taken in a Government hospital, but it would be desirable, if it were possible, to get men trained in a mission hospital. In this kind of work the motive makes the very greatest difference, and in mission medical work the motive is so much higher that the results are correspondingly greater. We need workers who have lived in a missionary atmosphere throughout their training.

The L.M.S. hospital at **Jammalamadugu** has done something to supply the need. Some years ago a training class was opened there, to which any Mission was allowed to send qualified pupils on guaranteeing their

support during training, and at the end of the course all returned to their respective missions. Recently, for the second time, a similar class has been opened, which some S.P.G. students are now attending.

Nandyal is comparatively well off for medical aid. There is a Government hospital there with a fully qualified Indian medical man. But at Kalasapad and Mutyalapad there is nothing except the Mission dispensaries. Readers may conceive the position of a sick person, for example at Kalasapad, without the Mission dispensary. The nearest medical aid is provided at a dispensary, maintained by the Government at Giddalur, which is twenty miles away, and the road to which is only partly made. The patient, if seriously ill, could hardly be carried there in a cart and survive the journey. He must then be carried on a bed, by men—a slow and exhausting process. The next nearest aid is another dispensary at Badvel, thirty miles away on the other side of Kalasapad. To this place there is a good road. But the nearest doctor is to be found at Jammalamadugu, in the L.M.S. hospital, which is sixty miles away. In this direction also there is a good road, but a big river has to be crossed. Thus, between two Government dispensaries, fifty miles apart, there is no other place to come to for aid but the Kalasapad Mission dispensary. It should be added that patients in India prefer mission to Government aid. Even though our dispensary has so much less equipment than the Government can afford to provide, many patients, if they cannot get to Jammalamadugu, will come to Kalasapad.

One example may show what a dispensary may mean

to the people. In the autumn of 1908 cholera attacked the valley of Kalasapad. Cholera, as is well known, is so rapid a disease that, if medical aid does not come quickly, it is useless for it to come at all. No help was available from Government sources. But immediately upon the outbreak, hundreds of cholera pills, suitable to be taken on the appearance of the first symptoms, were manufactured at the Kalasapad dispensary, and were sent to the senior mission agents with instructions for use. The teachers in forty villages were told, on the outbreak of cholera, to send to the nearest place for these medicines. Over and above the benefit from the medicine, the panic, a great factor in the spread of cholera, was by these precautions allayed. The Christians, in that visitation, suffered very little.

Fully qualified doctors being so far distant, the dispensers have to treat nearly every case that presents itself, and they perform operations, some under chloroform. Most, of course, though not all, of the operations are of the class called ' minor.' A very small number of beds are available for in-patients, and when in-patients come their friends have to be freely admitted to cook for and tend them. Most persons prefer to be out-patients, and the number of in-patients is comparatively small. In one year, for instance, at Kalasapad, there were only seventeen in-patients as against 4,655 out-patients.

To illustrate the kind of work done, we give the following statistics of the largest classes of cases treated in that same year at Kalasapad. It should be noted that in these, and in the total of out-patients just given above, the cases are not all new. Each patient

receives medicine for one day at a time. This is to compel him to come daily and to insure that his progress is watched. The number of cases treated daily is noted in the books, irrespectively of their being old or new patients. The totals for the year were as follows: malaria 743, rheumatic fever and rheumatism 452, diseases of the eye 351, diseases of the ear 230, diseases of the skin 520, dyspepsia 321, diarrhœa 279, other diseases of the digestive system 536, ulcers 244. In the same year the number of injuries treated was 96; the number of operations performed, 86.

Dispensary patients.

Women enjoy a large amount of freedom in the Telugu country, and can come to a dispensary, therefore, almost as easily as men. Still, male decidedly outnumber female cases.

All classes of the population come to the dispensaries for treatment, as the following figures for an average month at the Nandyal dispensary will show: Brahmans 23, Sudras 117, Mohammedans 31, Christians 102, school children 88; total new patients, 361; daily average, all patients, 29.

Cost of a dispensary.

It may be asked, perhaps, for what sum so useful an institution as a dispensary may be kept up. For answer we give the cost of the Kalasapad dispensary. A sum of about £66 per annum covers the salaries of the hospital assistant and his assistant compounder, and the cost of medicines together with all ordinary expenses.

Treatment of school children.

The school children always receive the first attention at the dispensary. At Nandyal, though there is one hospital assistant for the school and the public dispensaries, yet generally there is a separate compounder

for the school. At Kalasapad the first work of the hospital assistant each day is to inspect all the children sent to him by the matrons. Every case in the boarding-schools is entered daily in a book for the inspection of the superintending missionary, who has thus a complete record of the health of his schools.

The Dispensary a mission agency.

The religious character of the medical work is kept always in view. The dispensary is an auxiliary to the preaching of the Gospel. The hospital assistant and the compounder are Christian teachers. The official title of the former is 'medical evangelist.' The missionaries endeavour to make all understand that the work of healing is one of the fruits of the Christian religion, and, through its means, to give them a knowledge of the religion. For this reason teaching is given daily to the patients, generally as a preliminary to their treatment. At such times the broad principles of the Christian faith are explained. The teaching is given either by the hospital assistant and the compounder, or by some other Christian agent who attends for the purpose. The early morning is the great opportunity for this work, for it is then that the greatest number of patients are gathered. Though the dispensary is open again in the afternoon to patients, they are not then to be found in such large numbers. But in addition to the work at the dispensary itself, the staff at regular intervals make short tours in the neighbouring villages and as opportunity offers they preach and give medicines and advice.

The long distances that patients come to be treated, and the thank-offerings they sometimes leave (for the

treatment is free), are proofs of the wide recognition of the good done by the dispensaries, and of the appreciation of it by the patients themselves.

In 1908 a new impetus was given to the work by the arrival of Dr. Nivin. He spent his time chiefly in Nandyal. There, while learning the language, he built up quite a good private practice, besides immensely increasing the usefulness of the dispensary. He also visited Mutyalapad and Kalasapad, and took in hand the improvement of the dispensaries in those places. Unfortunately his breakdown and departure in 1909 frustrated for a time the plans of advance.

It is earnestly to be hoped that the attempt will be renewed. Few parts of India present a greater demand. The absence over wide areas of medical aid, and the readiness of the people to receive it, make a silent appeal, but the existence of over 18,500 Christians and adherents makes an urgent claim. And may we not add the presence of the missionaries? Their isolation, far from capable advice and help in sickness, makes for waste of strength if not of life. The experience of the L.M.S. hospital at Jammalamadugu proves the possibility of medical work of the first grade in a village mission like ours. What we want in the first place is a doctor to come out, prepared to learn on the spot the conditions of the problem and to draw up a wise plan by which to bring efficient medical aid within reach of the many needy people in the S.P.G. Mission area.

GIRLS' BOARDING-SCHOOL, NANDYAL.

X

WORK AMONG WOMEN AND GIRLS

Capacity of Indian women.

THERE can be little question about the need of organised work amongst women. In India the women are more conservative as to religious customs than the men. If the wives are left untaught they drag down their husbands into superstitious practices, but if they are taught they steady their husbands.

Nor can there be any question about the capacity of the women for education. In other parts of India experience has shown that the girls in mission schools, when given a similar chance, quite equal the boys.

We begin by considering what is actually being done. There are two distinct kinds of work going on—the teaching of the women in the villages, and the education of girls in schools.

There are over six thousand Christian women and girls in the Mission, all of whom, whether children of Christians or converts, have at some time in their lives been taught, as no woman is baptised or confirmed without instruction. It will, therefore, be plain that a good deal of work is already being done.

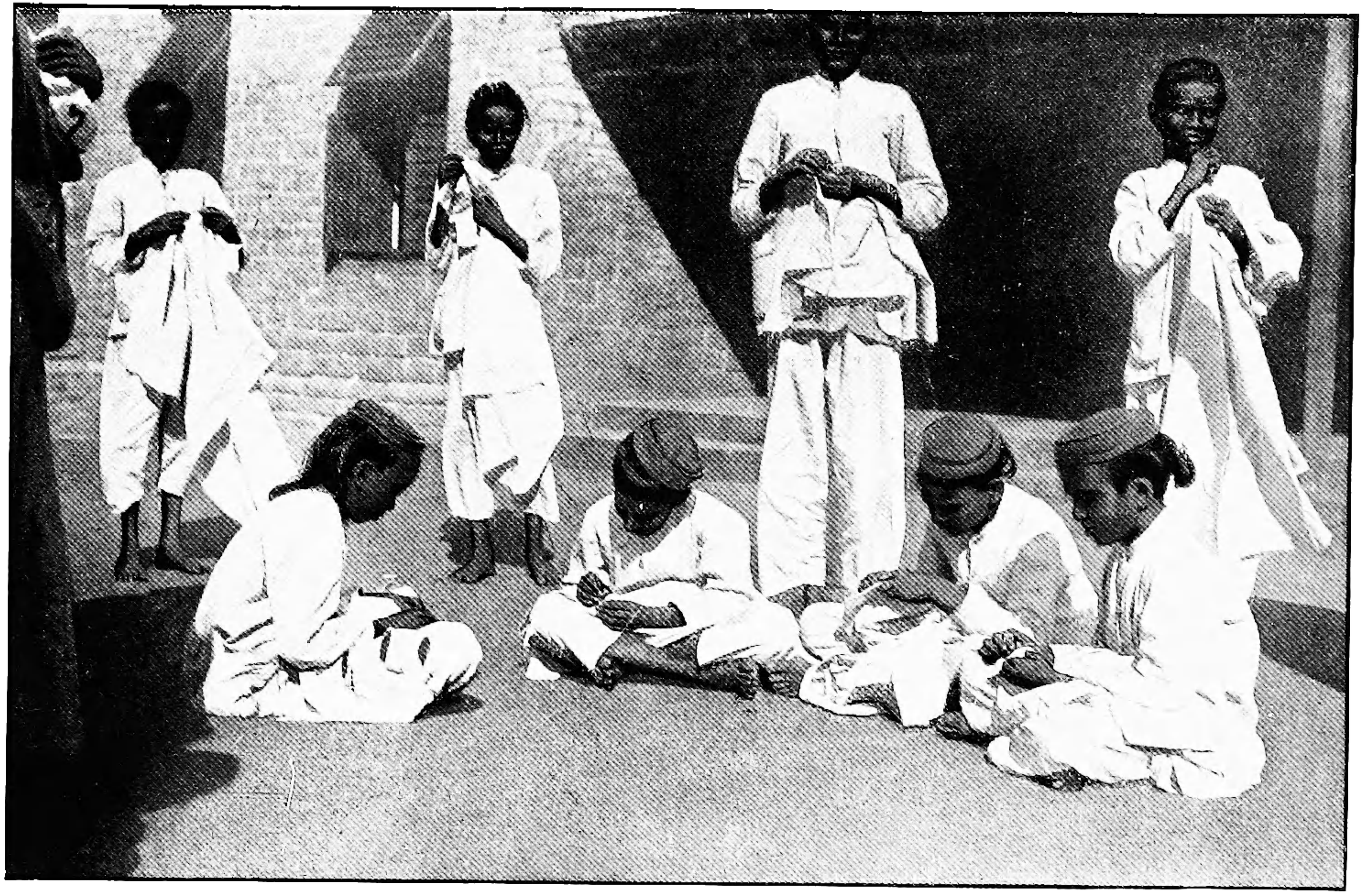
The teaching of the women in the villages is done by

the same persons who teach the men, and in rare cases it is done by their wives as well. At certain times, too, the women are expected to be present in the chapel for instruction. But household duties make interruptions; and at best there is always some shyness on their part at being taught by a man. The result is seen when the missionary catechises the congregation on a set course of instruction, as, for instance, for confirmation, for he rarely gets as good answers from the women as from the men. Nevertheless there is a certain standard of knowledge required from the women, as there is from the men, both for baptism and for confirmation.

Education of girls.

And now let us consider what is being done for the education of girls. There are a large number of girls in the village schools, and these are almost all Christians. All the schools are open to both boys and girls and, by the Church rules, Christian girls are bound equally with boys to attend school. Still, excuses for absence are more easily accepted for girls than for boys. In 1910 there were 809 Christian girls in our day schools, a number which exceeded that of the non-Christian boys (733). The Christian boys numbered 1465.

There are also the girls in our boarding-schools to be considered. These schools were started early in the nineties, their primary object being to secure educated wives for the superior agents of the Mission, as experience shows that it is undesirable for teachers to have illiterate wives. It is a rule of the Mission that a teacher shall marry a person educated up to the second standard at least, and a fine is actually enforced if the rule is infringed. Another rule lays down that no



KING'S MESSENGERS STITCHING TROUSERS AT NANDYAL.

person may be recommended for Holy Orders whose wife has not had an education in a mission boarding-school or its equivalent. This rule was made by the late Bishop of Madras. Such conditions create a demand for education, and with the object of meeting the demand two schools were started—one at Mutyalapad, moved later to Nandyal, the other at Kalasapad.

Of the two, the school at Kalasapad is the larger. It has provision for forty-five girls. Considered as a girls' school it is very incomplete, as it is merely a part of the boys' school. At the opening of school every morning the girls take their places in the classrooms with the boys. With the exception of two subjects which are taken outside the school they are taught entirely by masters. These two subjects are drill and sewing, which are taken by wives of teachers. The Government inspector of the boys' school pronounces a verdict once a year on their needlework!

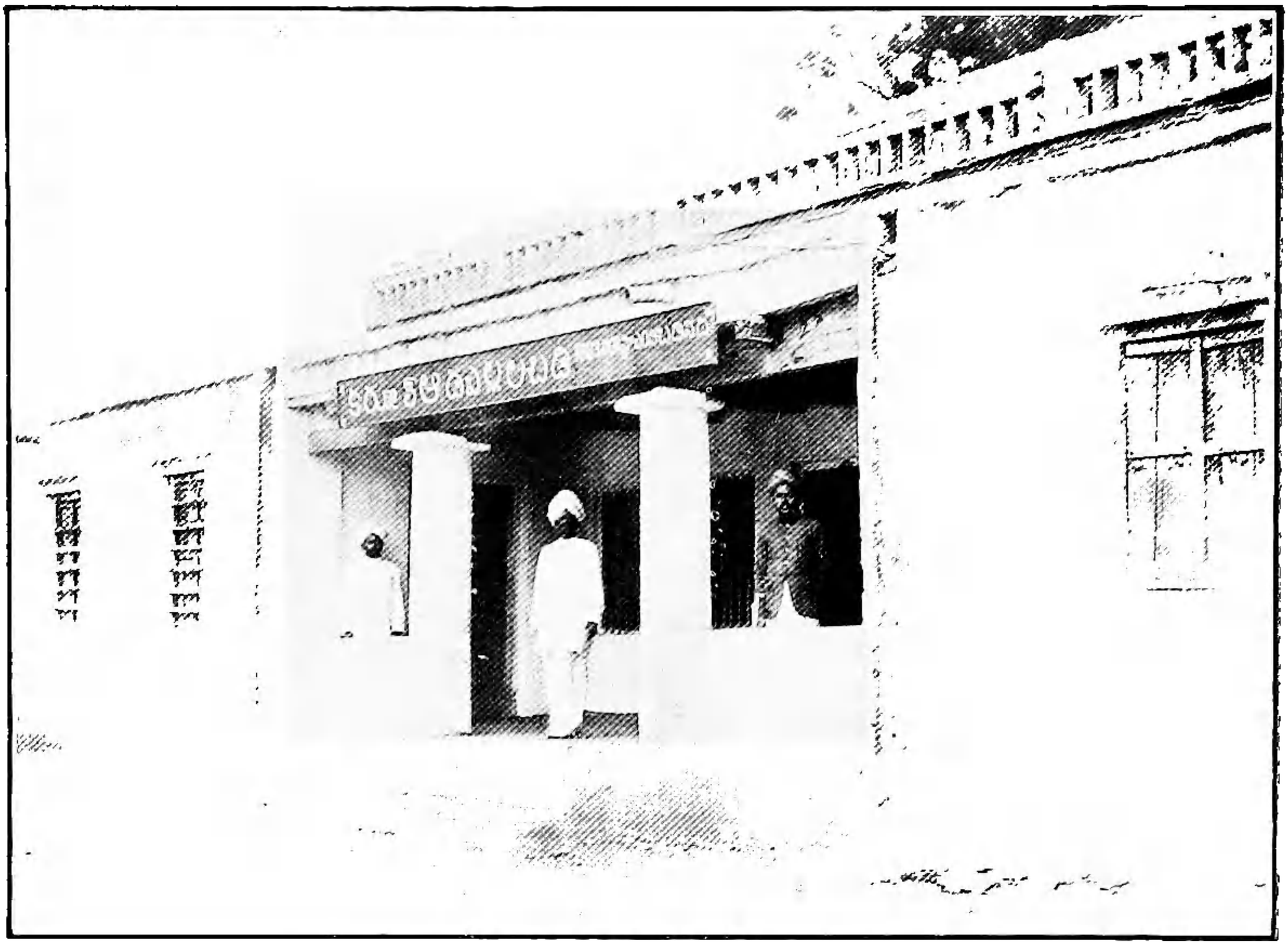
The girls, however, occupy a boarding house separate from that of the boys, and are under the charge of two matrons. These matrons are elderly widows of good character, but possess no learning, and are appointed to supervise the girls' clothing, feeding, and sleeping arrangements and generally to superintend the girls during the whole time that they are not in school. For remuneration they receive their food and some clothing, and two or three shillings a month.

The weak point in the girls' boarding-school is the lack of women's influence. The schoolmasters' wives have no official position in the school, and the sewing and drill mistresses see the girls for only a short time in

the day; nor can the matrons be expected to exercise the kind of influence that is wanted. For years past the strongest spiritual influence has been that of the Rev. John Appavu, who has lived on the spot and, in an informal way, has controlled the school.

Of the results, some that are external can be reckoned up. A certain number of girls pass the primary examination, which represents a positive gain in the shape of ability to read and write well. But from that point, when they are at a stage at which it would be most useful to go on, their education ceases. Mrs. Groves at one time tried to carry their education further, especially in the direction of domestic economy; but this was a special effort and no permanent provision has been made for it. Still, even with the amount of learning that the passing of the primary examination represents, the girl has got something of permanent value, and her usefulness, especially if she marries a teacher, is definitely increased.

It is lamentable that education for their girls is so little valued by the majority of our people. The chief reason for this is that it seems to lead to so little. The children are not only taught, but fed and clothed at the boarding-school, and the charge for all this is nominal—in many cases being only twopence a month. Yet even so, the parents are unwilling to give up the scanty fruit of the child's labour, which represents to them so much palpable gain. Their indifference begins, indeed, at an earlier stage than that of the boarding-school, for at the village schools the attendance of girls is much more difficult to secure than that of boys. Parents are anxious to get their boys into the boarding-schools, for if the boy can only get through



THE S.P.G. GIRLS' DAY SCHOOL, KURNOOL.

The name is written, in Telugu, over the door

TEACHERS AN D SCHOLARS AT S.P.G. SCHOOL, KURNOOL.

one of the schools, pass the primary, and be sent on to Nandyal, he is almost certain to develop into a teacher. That means a steady income, and much prestige to his family. But there is no such prospect before girls, and therefore there is little competition for places in the boarding-school. When the girls come, it is commonly at the late age of ten or eleven, and they have then to be put into the lowest class just above the infants, as they are from two to four years behind the boys.

On the other hand, after they come their progress is unmistakable: nor is their progress only intellectual; the girls learn reverence in church, tidiness in their habits, neatness in their dress, refinement in their manners, and the effects of the school are seen in many other ways. If, as often happens, the schoolgirl becomes the wife of a teacher with superior intellectual and social advantages, these results are seen very clearly, for she becomes one of the elevating influences of the new life that has come with Christianity into the village.

The Telugu Mission has not done much for the education of Hindu girls. There have been so many thousands of Christian women and girls that it was clear the Church's first duty was towards them. And from the lower point of view of results, more may be expected for the expansion of Christianity from the education of the Christians. Still for a time an exception was made in Kurnool, where a girls' day school was maintained for some years, at which the pupils were mostly daughters of fairly well-to-do Hindus. The education given, judging by a pecuniary test, was valued, for the

regularity with which they paid their fees was remarkable. In 1905 the number of girls approached seventy, but shortly afterwards the school was closed and has not been resumed.

A few non-Christian girls as a rule attend the boys' schools. Their number amounted in 1910 to fifty-three.

Considering that there has been no special organisation for women's work (though money for our girls' schools has been received from women's organisations in England), and considering the difficulties of teaching Indian women and girls, it must be admitted that a good deal has been done. If we were to name our greatest need, it would be that of women teachers, simply but effectively trained, to instruct the Christian women in the villages who cannot leave their houses for long. One-half of the Christian population—the female half—is not so well looked after as the other half, and at present cannot be, and the spiritual life of the congregation suffers accordingly. The recent arrival of the first lady missionaries has made it possible to train women who may become teachers, and raises new hopes for the deepening of the spiritual life of the Church.

Need of teachers.

XI

CHURCH ORGANISATION

THE most important unit of organisation in our Mission is the district. By this is understood an area of country under one missionary; it will, therefore, be of a size which may be conveniently supervised by him. The districts at present have from forty to fifty congregations each. The reasons why the district is a compact unit of missionary work are: that the missionary has, by itineration, close and constant relations with every part of it; that the agents are easily interchangeable in all parts of one district, but not outside it; and, lastly, that the greatest portion of the funds spent in a district are administered by a single committee representing the whole district. Mission districts.

The committee which governs the Mission within a district is called the District Church Council, and is presided over by the superintending missionary. It consists of about eight members, most of whom are elected by the smaller committees called Pastorate Committees, to be spoken of later, which themselves contain a large elective element. The rules require that a certain proportion of the District Council, as a minimum, shoulfl be

laymen not holding any paid office in the Mission; and without the presence of two such laymen no business can take place. Broadly speaking, the D.C.C. controls all the Indian agents and locates most of them at its discretion. Those, however, who are on the permanent register of the Mission, and who have thereby a secure tenure of office, must be paid according to certain rules. Another important part of the work of the D.C.C. is the management of the village schools; it has, also, the general direction of the evangelistic work in the district. As regards finance, it receives the grants from the S.P.G. for missionary operations, the Government grants for the village schools, and the Church levy raised throughout the district, and expends them in the prescribed directions.

The question no doubt of most interest to our readers will be how far this system goes in the direction of self-government. To that no decided answer can be given. It must be remembered that, in a scattered Mission like ours, the superintending missionary is commonly the only European on the committee, and theoretically the Indian members might vote down his views on every question. An appeal is, indeed, provided by the rules, if the chairman disagrees with the decision of the D.C.C., to the superior council of the whole Mission, but this is rarely used. As a matter of fact, the value of the D.C.C. as a controlling body depends on what the presiding missionary makes of it. It is the fault of committees of Indians to follow too readily the lead given by the chairman. The writer has sometimes found it necessary, in order to get a

verdict of value, carefully to conceal his own view of the question. When the members of the committee are made to feel that their opinions are really wanted, and above all that the decision arrived at through their votes will be acted upon, they are able to express decided views of their own—views which, especially in questions that involve the spending of money, are generally shrewd and based on solid facts.

On the whole, however, as things are at present, the influence of the European missionary is predominant in the affairs of the Church, and only when an Indian is appointed to the sole charge of a district will there be true self-government.

Pastorates.

Each missionary's district is divided up into pastorates, generally two or three in number. A pastorate is a group of congregations supposed to be ministered to by one Indian pastor. Owing, however, to the lamentable dearth of clergy, a pastorate is often put under a lay catechist. Each pastorate has its own committee, which, except that the missionary has the right (which is rarely exercised) to sit on it, is purely Indian in constitution. The pastor is chairman, and the other members, ten in number, are elected—five, who must be paid agents, by the whole body of the agents, and five, who must not be paid agents, by the elders of all the congregations in the pastorate. This Pastorate Committee's duties are the maintenance of public worship in the congregations and the building and upkeep of churches and schools. The funds at their disposal are small, and the scope of their energies limited, but they bring the congregations into actual contact with the management of Church affairs

and enable them to exercise elementary functions of representative government.

Church Conferences.

In addition to the above there is a Church Conference to which Indians only are admitted. Its members consist of clergy, lay agents, and laymen who are not agents, nearly all the laymen being elected by the several District Church Councils. It meets once a year for several days at a time to discuss important questions of Church policy. It is a purely advisory council, but its decisions, especially upon the difficult questions of Indian customs that from time to time arise, are welcomed and regarded as weighty pronouncements by the authorities of the Mission.

Central Committee.

There is, besides, a committee which exercises general control over the whole Mission. This is called the Telugu Mission Central Committee, and consists entirely of European missionaries. Among its functions are the following: it deliberates on questions exclusively affecting the missionaries, and is an intermediary between the home society and every part of the Mission on all matters of finance. It controls in a general way the larger institutions of the Mission, such as the boarding-schools, and it is this committee which is in a strict sense the employer of all the agents who are on the permanent register of the Mission, though in all the details of their work they are subject to their own District Church Council. It also deliberates, as occasion requires, on the larger questions of mission policy, discipline, and the like.

The formation of this committee was a notable event in the history of the Mission, and has rendered

possible a united policy and a fairly uniform organisation. Before it came into existence each district was a separate entity, and each missionary developed his work on his own lines. This state of things might give full play to individuality, but it involved loss of the help which mutual experience was able to provide for the missionaries. Under the present scheme, without loss of the best kind of freedom, all the districts abide by certain rules mutually agreed upon. This applies particularly to the system under which the agents, trained in the central institution at Nandyal, are selected to work in the several districts. No district takes an unfair advantage of another in securing men for itself, and the same policy applies to questions of discipline and to the whole method of procedure in the receiving of converts and the building up of the Church. The result is absence of friction, mutual support, and increased strength.

Settlement of disputes.

It may interest our readers to give some account of the means provided in the S.P.G. Mission for the settlement of disputes between Christians and the trial of charges brought by one Christian against another—which, it need hardly be said, are as far as possible kept out of the ordinary courts. The Mission provides two kinds of tribunals.

The lower court is called a panchayat, a word which means, properly (as before explained), a body of five. In our Mission the panchayat is not a permanent body, but is appointed for each case. The president of the court is the pastor or catechist. Of the remaining four members, one is appointed by the missionary, one by

the complainant, and two by the defendant. The court meets, as a rule, at the village where the alleged offence took place. A complete and clear set of rules of procedure is in existence. The panchayat has power to inflict fines up to the limit of three rupees. Cases that require more severe punishment must be sent to the higher Church court. Either party has the right of appeal to the higher court.

This higher court is called the Bishop's Local Council, and directly represents the Bishop himself. The president of the court is the missionary in charge of the district, and the members are selected by him out of the clergy, the catechists, and members of the pastorate committees. The court must consist of five persons at least, but may have more, provided that, whatever its size, two-fifths of its members must be laymen who are not paid agents of the Mission. This court, besides hearing appeals, tries those more serious cases that involve excommunication, such as idolatry, marriage with a heathen person, persistent sin, and the like. Moreover, charges against agents on the permanent register can only be heard by the higher court. It may be mentioned, in passing, that the Indian pastors can be tried only by a commission appointed specially by the Bishop. If the verdict of the Bishop's Local Council be that the guilty person deserves excommunication, his name is sent to the Bishop, and the sentence pronounced by him is read on a Sunday in every congregation in the Mission—that is, in about two hundred places of worship. In like manner, a petition to be readmitted to the Church must be tried by the Bishop's Local Council,

A GROUP OF COMMUNICANTS THAT HAVE COME INTO NANDYAL FOR THE CHRISTMAS CELEBRATION.

and the order for readmission, when pronounced by the Bishop, is also read in all the churches and chapels of the Mission.

The Church courts have no means, other than moral means, of enforcing their decisions. As a rule the fines are paid, and the lesser punishments, such as doing public penance by sitting outside the congregation, are submitted to. If a condemned person refuses to submit to his punishment, he can, in the last resort, be excommunicated. A sentence of excommunication involves unpleasant consequences, for the guilty person is cut off, not only from Church services, but from social intercourse with Christians. According to the custom of the country, this means that he is unable to draw water from the common well of the Christians. Formerly it also meant that he was unable to share in the common fire of the village, for a fire had to be kept perpetually alight in one house to kindle the fires daily in all the others. A mission agent has described to the writer in an amusing way, how proximity to a river, coupled with the easy purchase of fire in the shape of a box of matches, weakens the force of the Bishop's excommunication. But still it is true that in India, less than elsewhere, can a man stand alone. He must be a member of a community. If heathen relations are near and intimate with him, the excommunicated person can fairly easily slip back into their society, but then he finds out that he has sunk to a lower level, and sooner or later he commonly desires to return to the Church.

XII

SELF-SUPPORT

The offering of first-fruits.

A BEGINNING of a system of self-help was made as early as 1863, when the custom of offering first-fruits to God was introduced at Kalasapad, partly for its own sake, partly to counteract the popularity of the festivals in honour of the village goddess Peddamma, which were often held after a good harvest. As early as 1866 it was recorded that in the Mutyalapad district all the schools and chapels in the villages had been erected without S.P.G. aid. This custom has been maintained up to the present time.

The principle of self-help.

The question of self-help is, for several reasons, a most important one. It is the writer's experience that to become the financial patron or the creditor of Indian Christians is absolutely destructive of spiritual influence over them. In the early days of Protestant missions there was a strong temptation to do this, when the missionary found himself surrounded by poor persons in a condition which seemed to him deplorable and hardly removed from starvation. An exceedingly small expenditure on his part would relieve want, and in return he would receive a flood of religious talk.

The conditions are the same now as then, and the temptation exists still, but experience has shown that to draw the people to the Mission by gifts, or by the expectation of relief, does not make them Christians at heart but actually hinders them. Moreover, to help converts pecuniarily destroys the missionary's influence on their character.

Again, we look forward to the time when an independent Indian Church will exist. It will be hard work for it to maintain an adequate supply of clergy, and it will be impossible for Indian clergy personally to give alms on an extensive scale. Those, therefore, who make themselves pecuniarily indispensable hinder rather than help the continuance of ministerial work.

It should be added that in India begging has been considered an honourable profession. The practice is not, indeed, so destructive of self-respect as it is in England; nevertheless it is not by any means to be encouraged. On the other hand, it has been no slight advantage that the custom of the country for ages has been to give towards the support of religion.

The inculcation of the duty of self-help is an important part of the teaching of the Mission, and begins at an early stage. Before the people of a village can be received on the list of catechumens, the rule is that they must provide a chapel and a teacher's house; in other words, they must contribute both property and labour.

The subject of the relief of the poor naturally comes up early for consideration. It is true that the needs of the people are few. They wear little clothing, and the good

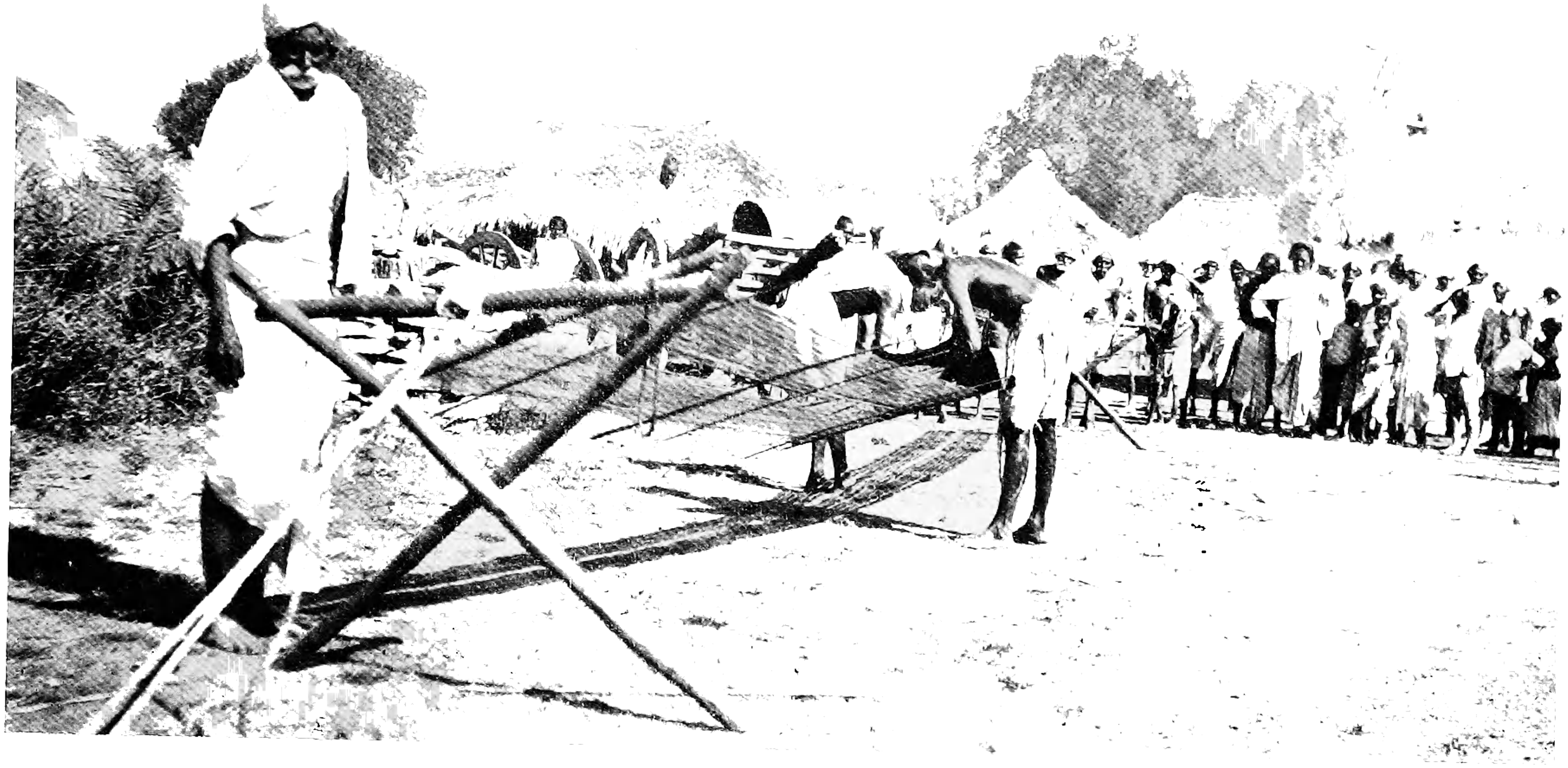
country cloth of which it is generally made lasts a long time; moreover, our Christians are themselves mostly weavers. Their houses, too, are built by their own hands, and the land on which they are built is allotted by custom to the caste, and is held rent free. Again, the food of the people consists mainly of the various kinds of grain which are grown in the fields of the village. Our people themselves work in the fields, and receive grain at certain times as wages. All these things go to lighten the burden of their poverty, but the fact remains that for a great part of the year many get but one meal a day, and that not a large one.

Poor relief.

Nevertheless the part that the Mission has to undertake in the matter of poor relief is not so extensive as might appear, and this for the following reasons. In the first place, India has no Poor Law, but the custom is everywhere recognised that it is a man's duty to support even his most distant relations who are in want. This custom is well observed, though it is also sometimes abused, especially among the higher castes.

Again, India is mainly agricultural, and labour on the land is much more common than any other form of labour. Almost all the people in our villages are brought up to it, and at certain times there is a great demand for labour, so much so that even artisans will leave their occupations to work on the land.

Even in times of scarcity the Sudras, so long as their stocks of corn last, will help those who usually work for them. Among the merchants, too, and among other well-to-do persons, the merit of giving to beggars is strongly believed in, and the children of the poor are



A WEAVER SETTING UP THE WARP.

therefore often sent out to ask for handfuls of grain. Thus it is that, even in fairly hard times, the population does not need external aid.

What the Mission does, therefore, is not to give alms, but to organise self-support among the Christians. There is a rule adopted throughout the Mission that all are to contribute in two ways. First there is an offertory every Sunday in every chapel. Secondly there is a Church levy on each family according to its circumstances.

Church offertories.

The offertories of all the congregations under one pastor are put together, and two-thirds are assigned to the relief of the poor, one-third to the upkeep of the chapels. The writer's practice was to throw the task of relieving the poor absolutely on to the committee appointed to manage the affairs of the pastorate, that is, the local members of the Church. No appeal was allowed to be made personally to the missionary on his pastoral rounds; it was to be made to the catechist. The Pastorate Committee had the disposal of the offertories in the proportions just stated.

The rule of the Church levy is that every ordinary Christian family should contribute one penny a month. Other persons, such as the teachers, receiving regular salaries, contribute a sum proportioned to their salaries. The object of the fund thus raised is the support of the clergy and teachers. The Church levy, however, it must be owned, has not met with great success. They prefer the greater freedom which the offertory gives them. Moreover, the offertory is taken in church, which is more in accordance with the custom of the country. The

consequence is that in hard times—and hard times are of frequent occurrence—the levy is very difficult to collect and its success depends on the personal influence of the pastor or catechist who collects it. Some contribution can be enforced by the threat of removing the teacher, an event which the people fear a good deal, for, if carried out, it lowers their status in the eyes of their neighbours and removes their nearest defender against oppression. The police especially will look on them as an abandoned community and probably commence to harass them, and the congregation, in the absence of their natural leader, may even begin to fall to pieces. It often seems hard, in the face of such abject poverty, to collect money, but there is no doubt that, for the sake of its moral results, it must be done.

Mission grants.

In order to show to what extent the Mission is financially dependent on the S.P.G., a brief reference to the system on which S.P.G. grants are given is necessary. The S.P.G., in giving grants to a mission district for the support of pastoral and evangelistic work, insists on one-third of every pastor's salary, and one-fifth of every schoolmaster's salary, being raised locally; and this rule is strictly enforced. Even these proportions in the aggregate amount to a large sum; and it may be asked, how does the poor mission district manage to keep up its churches, chapels, and schools, and provide its share of the salaries of all agents? The answer is that most of the schools draw a Government grant. These grants, though very small, averaging only forty rupees a year while an ordinary teacher's salary is about Rs.108,

go collectively into a district fund, and the money raised, as described above, from our congregations is sufficient to enable us to draw the S.P.G. grant towards salaries; and these two funds, with the Government grants added, cover the multitudinous expenses of the district.

Complete self-support, in the sense of entire independence of aid from abroad, will perhaps be possible only after the conversion of a richer class of persons than our present Christians. But it must be admitted that, especially in the support of their own poor, they have made a good beginning. No one who has seen the self-denial of those who, having little more than the bare necessities of life, still contribute to the needs of poorer brethren and to the support of the Church, can doubt that these poor Christians give as practical proof of their generosity as many of us whose gifts, if larger in bulk, are not larger in proportion to our means.

XIII

THE WORK OF THE CHURCH MISSIONARY SOCIETY

Area of C.M.S. Mission.

THE Church Missionary Society has a large and important Mission in the Telugu country. The territory occupied by this Mission is the country which lies between the two great rivers, the Krishna and the Godavari, and stretches from the coast for more than a hundred miles inland. It lies, therefore, to the north-east of our field, but does not quite touch it, for though the S.P.G. territory extends just up to the river Krishna, it does so at a point far distant from its mouth.

The general characteristics of the work of this Mission are very similar to those of the S.P.G. Mission. It is mainly carried on in villages, and the bulk of the converts come from the same two classes of the population, the Malas and the Madigas. The strength of the Church has been exhibited by the elevation of these classes from a degrading heathenism to a self-respecting Christian life; and the effects on the higher castes have been those which we have already described and which we expect to find operating more and more in the future.

If, therefore, it is impossible, within the space of

one chapter, to give in any detail the record of so large a work, much that is only hinted at will be easily intelligible to the reader who has gone through the preceding chapters.

The first missionaries, 1841.

The C.M.S. Telugu work commenced in 1841, when R. T. Noble and H. W. Fox were sent to Masulipatam. Noble opened there his famous school for high caste boys in 1843, which began with only two pupils. The first convert from this school appeared four years later, and was followed by two more in 1852, and three more in 1855. In later years there were a remarkable number of Brahman and other high caste converts as a result of the work of this school. Many of them were men of unusual worth. Incidentally these baptisms have revealed a great change in the feeling of Hindu society. In the early days a baptism would, for the time being, bring the work of the school almost to a standstill, but in recent years the baptism of a Brahman student has taken place without any interruption following either in his own school life or in that of fellow-students. It may be noticed, again, that this school and the work carried on simultaneously among the lower castes gave the Church the opportunity of attacking Hindu society from two different sides. When the first meeting of the Native Church Council was held in 1876, it was remarked, as a singular circumstance, that all the converts of the Mission were either from the high castes or from the Malas. There were none from the classes between. It was left for the future to show whether the great middle classes of Hindu society would be won by a movement

downwards from above or by a movement upwards from below. It may be added here that the high caste converts, though not comparable in numbers with the others, have yet played an important part in the work of the Mission, especially on the educational side. This is illustrated by the fact noted last year, that on the college staff there were four Brahman converts and five sons of Brahman converts.

The Noble College.

After some years of its existence the Noble College was affiliated to the Madras University. It now has nearly one hundred students preparing for the B.A. degree of the University; while the high school attached to it, with its branches, has more than a thousand boys.

Masulipatam.

Itinerating work was commenced by Fox, but his labours were closed by his death after less than eight years. The work began in the neighbourhood of Masulipatam. This town is now the centre of the most populous of the six districts into which the C.M.S. field has been divided. The Masulipatam district at the present time contains no less than six thousand Christians, with five hundred catechumens, and the work grows year by year.

Two other towns were occupied by the C.M.S. missionaries, in the early days of the Mission, with the hope of finding fruitful ground. The Mission at Ellore was opened in 1854, and Bezwada, now an important railway junction, the northern terminus of the line that runs through our own mission district, received a resident missionary in 1858.

We will now try to give an account of the events

which led to the great increase of the Church in this part of the Telugu country.

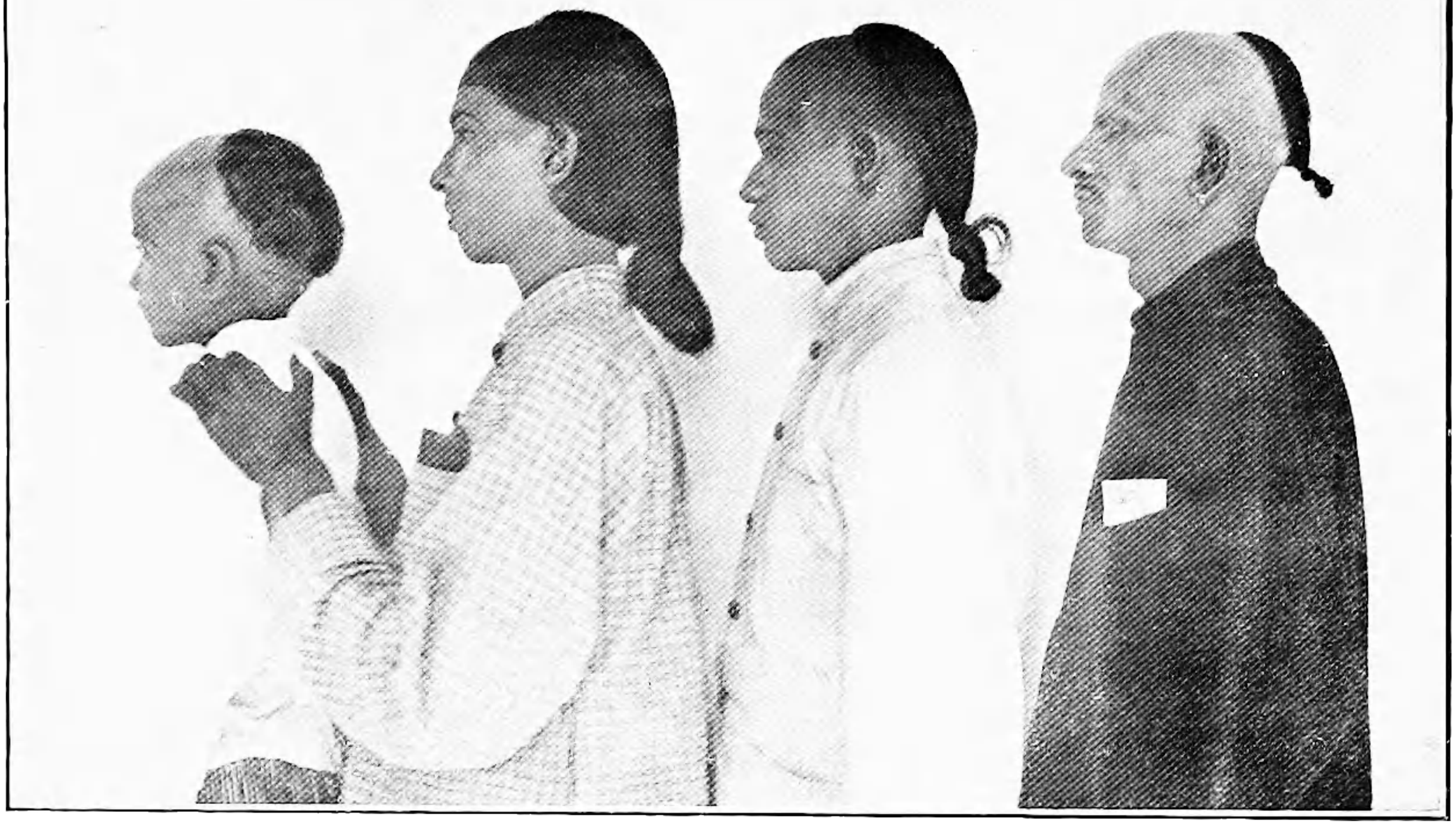
For the first eighteen years of its existence the C.M.S. Telugu Mission, as far as numbers of converts went, was not conspicuously successful. In 1859 there were but two hundred converts. The aspect of things changed when the Mala movement began. From that time the experience of the C.M.S. Mission has been like our own, a continuous struggle to cope with ever-increasing numbers, and the rejection of thousands for want of teachers. So far as the beginning of such things can be dated at all, we may say that the movement among the Malas in the C.M.S. territory originated with the baptism of a certain remarkable man, Pagolu Venkayya. We give the story of this man somewhat fully, because a reader may, with the aid of such a life history, derive a truer idea of the real forces behind a mass movement than he would from an extensive but impersonal history taken alone. For Venkayya stands for thet ype of a well-recognised class of men who, in all parts of India where the Gospel has newly come and is being accepted, have been the immediate human instruments to lead their fellow-countrymen to Christ. The common characteristics of this class, which are found in some of them in a high degree, are that they pass through a period, sometimes before they have had their first encounter with a Christian preacher or book, of seeking after God; that, often through remarkable circumstances, they come within the hearing of the Gospel; that they quickly, and sometimes immediately, find in it the satisfaction of their highest

Movement amongst the Malas.

Pagolu Venkayya.

desires; and, finally, that they become leaders to their own race.

The story, then, runs as follows. Venkayya was a Mala living at Raghavapuram, a village about twenty-eight miles from Bezwada. In his youthful days he was well known for his daring, and was for a time the ring-leader of a band of violent men. When he was about forty-seven years of age his renunciation of idolatry took place. It happened in this wise. A heathen friend, standing with him in the presence of some idols, told him that since he had heard a Christian missionary say that idols made by the village carpenter were impotent things, he had ceased to believe in them. Venkayya instantaneously accepted the new light and renounced the worship of idols. The same friend told him that the subject of the missionary's preaching had been the great God who was the only true God. Venkayya then made a prayer, which from that time he used, in the form: 'O Great God! Who are Thou? Where art Thou? Show Thyself to me.' From time to time he heard and pondered over fragments of the missionaries' teaching which were carried from hearer to hearer in the villages. Once, too, a Christian tract was brought to his own village, and he heard it read. It spoke of God as the Saviour of the world. This brought more light to Venkayya, and thenceforth he changed his prayer to 'O great God, the Saviour! Show Thyself to me.' One more fragment of the truth he received with avidity. Some of his friends and fellow-castemen in a distant village came upon a band of native Christians. While they were there, the funeral of one of the Christians



TELUGU CHRISTIANS, SHOWING MODES OF WEARING HAIR.

A MISSIONARY'S BUNGALOW IN THE TELUGU COUNTRY.

took place, and these men went to it. The strange things that they saw and heard they carried back to Venkayya because they knew that he would wish to hear them. Especially they told him that the Christians believed that the dead would rise again from their graves. Venkayya received this as teaching sent from God. These were the chief fruits, in three years, of Venkayya's search after God.

The crisis of his life came in 1859, when he was about fifty years old. The great Siva Ráthri festival was being held at Bezwada, and 40,000 people gathered to wash away their sins in the river Krishna, and to worship their gods. Venkayya also had come—not, however, to bathe, but to find, if he could, one of the Christian missionaries, of whose preaching at this festival he had heard. He sat down by the river-side, and there a remarkable incident followed. A Brahman approached him and asked if he were not going to bathe. Venkayya replied that water so foul as that of the river had now become could not wash the body, much less cleanse the soul. The Brahman asked if he was a Christian. Venkayya answered that he was not, but wished to be one. The Brahman then showed him the mission bungalow, and bade him go there to be made a Christian. At the same time, Venkayya's friends, wandering among the crowds, had actually fallen in with the missionary himself as he was preaching, and had heard the invitation given to all to come and be taught at his own bungalow. They hastened back to tell Venkayya, and the entire party together went to the bungalow. It was not long before the whole object of their quest was laid

bare. Mr. Darling, the missionary referred to, explained to them the story of the Gospel. When he had finished, Venkayya rose and solemnly said: 'This is my God, this is my Saviour. I have long been seeking for Him; now I have found Him.' So ended Venkayya's search.

Of the men that came with Venkayya, all except one declared that they too believed, and a day was at once fixed for the missionary's visit to their village. There he spent some time instructing the new converts. Before many days had passed their baptism was arranged and took place in March 1859. Venkayya, his wife and five children, and sixteen other men, were the first to be baptised. This was the beginning of a movement in that country. Some of the first inquirers in other villages were Venkayya's own relations. The influence of these events, which happened at Raghavapuram, spread to Polsanapalle, some distance away, in the Ellore district, where the work was already ripening towards fruit. In that district the work has gone on growing till the present day. In the area within which the movement started the growth has been such that Bezwada, Raghavapuram, and Khammamett, which were all formerly included in the one district, have each become the centre of a separate mission district containing thousands of Christians. In all this work, so long as he lived, Venkayya bore a noble part as one of the most ardent of Christian preachers. When, in 1891, he died at a great age, the converts of the C.M.S. Telugu Mission, who had numbered two hundred at the time of his baptism, had grown to a band of nearly ten thousand.

Venkayya's story differs from that of many others that could be told of Indian leaders, mainly in that its details are more fully recorded, and that he was a grander though not a more intellectual figure than most. His experience is encouraging as showing that there are such men among the Indians, and as revealing something of the Divine method working in India.

Ellore.

It remains to show briefly how the work developed in the different mission districts. Ellore has been already spoken of. This district, in point of numbers of Christians, comes only just short of Masulipatam. It is remarkable that one lifetime has witnessed almost the entire growth of the work. Canon Alexander, whose long life labours were expended almost wholly in this district, landed in India in 1857, and died, still in the service of the Mission, in 1911. The number of Christians when he died had grown to nearly six thousand.

Bezwada.

The occupation of Bezwada in 1858 has been referred to. This district has nearly four thousand Christians with about half as many catechumens. On account of the increasing number of converts, the area which now comprises two districts was cut off from Bezwada in 1870.

Dummagudem.

The Dummagudem district has had a somewhat different history from that of the other districts. This Mission was started on the pressing invitation of two officers of the Government, Sir A. Cotton and Major-General Haig, and was originally designed for the Kois, a people said to be a branch of the Gonds. Work was begun about 1860. One of the most honoured names in the record of this Mission is that of I. Venkatarama

Razu, a high caste convert, formerly in the service of the Government, who resigned his post in order to carry on mission work, and was afterwards ordained and laboured in the district until 1893, when ill health compelled him to retire. A certain amount of success was met with among the Kois, but these converts proved unstable. They were not willing that the Malas, who work for them as servants as they do elsewhere for the Sudras, should be admitted to the Church with themselves, and there were many defections among them. The great bulk of the Church has here, as elsewhere, been built up out of the Malas. This side of the work has prospered, and there are now over twelve hundred Christians in all. The Rev. J. Cain has worked here almost continuously since 1874. Mrs. Cain has raised up a new industry among the women and girls, in the form of lace-making, which is famous throughout South India.

Raghavapuram. Raghavapuram was first occupied as an independent mission-station in 1870. The beginning of the work in this part has been described above, and the movement which started fifty years ago has been in flood ever since. Even after the separation from the district of two others there still remain over five thousand Christians.

Khammamett. Khammamett is the centre of the most lately formed district of the Telugu Mission. It was first occupied in 1888. For the greater part of the period that has elapsed since there was steady growth without any remarkable ingatherings. Of late years, however, the number of accessions has largely increased, and has strained the resources of the Mission to the utmost.

The greatest difficulty has been experienced in providing even those congregations which have been accepted as inquirers with regular instruction. There are said to be now well over a hundred congregations in this district without a resident teacher. The inquirers come from several classes. In nine months of 1910, 241 Sudras, 310 Malas, and 284 Madigas put themselves under instruction. The number of Christians in this district is a little over three thousand, while the catechumens are not far short of the same number.

From the references above to the different castes it will be inferred that although the C.M.S., like the S.P.G. Mission, draws its converts mainly from the Malas, yet it is making way among the Madigas and the Sudras. The progress made among the latter is indeed one of the most hopeful and significant facts of all, and carries lessons for workers in other parts of India. The movements among the out-castes are beginning to produce definite effects upon the castes above them, and, though difficulties are met with, they are not greater than those which the communities that have already become Christians encountered. The new development assuredly deserves the most careful study and warm sympathy on the part of those who have the conversion of India at heart.

High schools.

After the description given above of the Noble College, not a great deal has to be added concerning the educational work of the C.M.S. Besides the high school attached to the Noble College, there are two high schools for boys, one at Ellore, the other at Bezwada. Both these schools date back a considerable way in the

history of the Mission, for the former was founded in 1854, the latter in 1858. Girls can receive an education above the standard of the primary examination in the boarding-school at Masulipatam known as the Sharkey Memorial School. A very important institution is the Training Institution at Masulipatam, where students receive their special training to be schoolmasters or teachers in the Mission. Here, too, selected men, who have already done good work as teachers and catechists, are brought to receive the further instruction necessary for their admission to Holy Orders. But by far the greatest part of the educational work of the C.M.S., as in the case of the S.P.G. Mission, consists in the carrying on of the village primary schools. Of these there are a very large number. As they are, however, similar to those already described it is unnecessary to describe them in detail. The sum total of all the boys, including non-Christians, who are being educated in the C.M.S. Mission, is 5686; and that of girls, 1723.

Masulipatam Training Institution.

Village schools.

Indian clergy.

The number of Indian clergy in the C.M.S. Mission is at present twenty-eight. A few of the senior clergy are on the staff of the C.M.S. and occupy missionary spheres, but most of them are engaged in the pastoral oversight of the village congregations. The C.M.S. has for a long time endeavoured to throw upon the native churches, at as early a stage as possible, the task of providing their own ministry. It does not give titles to the men who are to be ordained. This is left to the Native Church Councils, which deal in these matters directly with the Bishop of the diocese. The candidates recommended to the Bishop by the Church Councils are

often purely vernacular men, drawn from the same race as the bulk of the congregations, and their number is generally kept up to the limit that the District Church Councils can support. This is the method by which the Indian Church can best obtain an adequate supply of clergy, and, at the same time, most quickly realise its duty to become a self-governing branch of the Catholic Church.

The total number of Christians in the C.M.S. Telugu Mission is now over twenty-four thousand. Besides these there are more than seven thousand catechumens who are being prepared for baptism. The figures, taken year by year, show that the movement towards Christianity on the whole has been of no sudden or spasmodic kind, but has gradually expanded, and that in many ways which cannot be expressed by figures there has been steady growth.

XIV

OTHER MISSIONS IN THE TELUGU COUNTRY

We shall not attempt to treat of all the other Missions in the Telugu country, but shall select three of them: two, because they come into actual contact with our own—namely, the London Missionary Society, and the American Baptist Foreign Missionary Society; and the third, the Dornakal Mission, because of the special interest attaching to it as a Mission organised and worked entirely by Indians in communion with the Anglican Church.

London Missionary Society.

The country occupied by the London Missionary Society lies to the south of our field, and touches it at a number of points. In parts of the field, indeed, their villages and ours are intermingled, though the two Missions do not meet in the same village. All the Malas of any place, if Christianised at all, necessarily join one or the other Mission in a body. Only in Jammalamadugu, which is a small town, do the two Missions exist side by side. It was quite at the start of the Mala movement that the Missions became intermingled, and in seeking for fields in which to extend, care is now taken by both to

occupy unbroken ground. Within the last two years, moreover, a fruitful conference has been held between the two Missions, in which the limits within which each Mission should respect the boundaries and the discipline of the other were considered.

Vizagapatam, 1805.

The L.M.S. work in the Telugu country began in 1805, when two missionaries were sent to Vizagapatam. Both died within five years, but were replaced by others. Very valuable work was done in the translation of the Bible, but the field proved altogether unfruitful at the beginning, and it was not till 1835 that the first converts were made.

Cuddapah, 1822.

Another field was opened at Cuddapah in 1822, and here a little more fruit was the result. It was in this district that the first movement among the Malas began. There were signs of what was coming even in 1838. A few families in a certain village, influenced by one man who had been spoken to in prison by a missionary, became convinced of the vanity of idols and ceased to worship them.

Mala converts.

It was in 1851 that the Malas first applied in numbers to be taught. They came from the district north and north-west of Cuddapah. From Paidala, forty miles away, came twenty families, and after eighteen months' teaching forty persons were baptised. They were soon followed by fifty from another village, and these, again, by more from other villages. It will be remembered that it was at this very time that the first baptisms in connexion with the S.P.G. Mission were taking place.

The same record, as in the S.P.G. Mission both of persecutions and of steady growth, follows.

By 1870 there were twenty-three congregations with regular teachers. In 1873 alone the new adherents numbered 1200. By 1875 there were eighty stations, with 1386 baptised Christians and 3925 catechumens. The famine of 1877 struck the congregations with terrible force. Out of 5168 enrolled persons no less than 1168 were reported dead or missing. But after the famine was over, in widely distant regions both in South India and in North, there was a great movement towards Christianity. The L.M.S., like other Missions, was utterly unable to cope with it. Had teachers been available, an indefinite number of fresh villages might have been occupied.

Cuddapah and Jammalamadugu.

The London Missionary Society have organised six districts for the carrying on of their work. Much the largest of these is the district of Cuddapah and Jammalamadugu. Here they have over eighteen thousand adherents out of a total of nearly twenty-seven thousand in the entire Telugu Mission. In some parts of the district nearly the whole of the Mala community has become Christian, and only out-of-the-way places which are not easily accessible have been passed over. When the work reaches such a stage as this, extra precautions have to be taken to prevent people from coming with unworthy motives. The caste system at such a time works in favour of a profession of Christianity; for the remnant left outside find it much harder to make marriages for their children than it would be if they gave in their adhesion. As will be expected, the work of the Mission in this district is now mainly pastoral.

Work amongst women.

In the matter of women's work the L.M.S. have had nearly twenty years' start of us. Their women's work was begun in 1893, in which year two lady missionaries arrived. The result is that their Mission has had a steady supply of well-trained Indian women workers. The chief centre for this work is Jammalamadugu, where they have a girls' boarding-school with about a hundred pupils. These girls, after passing the primary examination, are retained in the school and put through a course which trains them to be useful in the home and the village, and enables them, if otherwise suitable, to undertake the duties of Bible-women. When completely trained, these Bible-women, either with or without the European lady missionary, visit the women of the congregations in various villages, and carry on their instruction. The influence of their work on the spiritual life of the congregations has been very great.

Work amongs Sudras.

In another direction also the L.M.S. Mission has shot ahead. At an early period it came into effective contact with the Sudras, and in the five years before 1890, 149 Sudras were baptised. In 1890 the first Sudra congregation was formed, and since then the Sudra work has made great advances. At the present time Sudras are coming forward in considerable numbers to receive Christian instruction.

Medical work.

In their medical work the L.M.S. and the S.P.G. Missions came into intimate and pleasant contact. The L.M.S. central institution is the admirable hospital at Jammalamadugu, in which town, as is mentioned above, there is also an S.P.G. Mission-station. The medical

work of the L.M.S. was started with the smallest possible equipment by Dr. T. V. Campbell in 1891, and has been built up by him in successive stages. At first he was content to accompany the evangelistic missionaries on their tours, to treat people in their homes, and to dispense medicines from a tent. Next, two rooms in the doctor's own bungalow were set apart for in-patients. Then a large tent was erected in the compound for in-patients and a smaller one for a dispensary. Next, two small cottages, of a more permanent kind, were put up, one for the reception of patients and for the dispensary, the other for in-patients. Lastly, in 1896, the hospital was opened, the two cottages being retained for specially dirty cases. The hospital was built on a large piece of ground, with airy verandahs, and with a wide open space within as well as without. It has had extensions since, and is now fully equipped with men's and women's wards, consulting room, operating room, research room, and all that is necessary. The kitchens are in out-houses. Properly speaking there is accommodation for fifty-one patients, but a good many more are sometimes laid in verandahs and on floors. The staff consists of Dr. and Mrs. Campbell (who is also a qualified doctor), and a third doctor and one English nurse, assisted by twelve male and female Indian nurses. Since 1905 the hospital has also been a medical training institution, inasmuch as a number of students have been taken through a regular course of instruction in order to qualify them to be hospital assistants. Some of these students belong to the L.M.S., but most to other Missions. At

the present time some S.P.G. students are undergoing medical training there. It is difficult, in so brief an account, to give a fair idea of what this hospital has been doing. On the medical side it is widely and deservedly famous, and patients seek its aid from distances as great as two days' journey by rail. The number of in-patients in a year has reached nearly a thousand, and that of out-patients fourteen thousand. But far more is accomplished than these figures suggest, for the true spirit of Christianity is exhibited in the care taken both of the souls and of the bodies of those who come within its walls.

American Baptist Society, 1835.

The next Mission that we intend to speak of is that of the American Baptist Foreign Missionary Society. Their chief work is carried on in the country lying to the east of the S.P.G. Mission, but separated from it by the high range of the Eastern Ghauts. It works, however, in some of the villages of our districts, and as its converts in these villages are almost exclusively drawn from the Madigas, it sometimes happens that in the same village will be found an S.P.G. congregation of Mala Christians, and an American Baptist congregation of Madiga Christians.

The American Baptist Society began work in 1835 with two missionaries. By 1844 they had only eight Church members. For many years the Mission was singularly unsuccessful, and the field was repeatedly in danger of being abandoned. A conversation which took place on one of these occasions between Jewett, a

missionary—who, after twelve years' labour, was invalided home—and his Board, is memorable. Jewett, who had learned that they wished to abandon the field, said, 'I know not what you will do. But for myself, if the Lord gives me my health, I will go back to live, and, if needs be, to die, among the Telugu.' 'Then,' was the answer, 'we must surely send a man to give you a Christian burial!'

In 1866, however, the American Baptists occupied Ongole, a little to the north of their first station, and from there, shortly after, a great movement began. This did not take place without preceding signs.

Movement amongst the Madigas.

Among the Madigas, degraded though they were, there were men who were dissatisfied with the village cults, and who sought for higher truths from the Hindu gurus or teachers. One such remarkable man named Bangarapu Thatiah, who had been taught the doctrines of

Bangarapu Thatiah.

the Rajayogi sect (a reformed body opposed to caste) by an old woman, learned that God was Spirit,and conceived in his heart a desire to know more of Him, which bore its fruit later in the gratitude with which he accepted the Gospel. Thatiah himself became initiated as a guru, and some time afterwards, while he was on a tour in the Godavari district in the interests of his trade, he fell in with a Madiga who told him of the missionary and his teaching. Thatiah went to the missionary, was satisfied with his doctrines, and learned to his joy that a missionary would, later on, come to Ongole. He went back and announced to the Rajayogi sect that he was about to leave them. They received the news badly, and even his wife, for a time, ceased to care for him.

Then he went to Ongole to inquire after the new missionary, and was told that none had come. So he sent a message to the missionary at Nellore, beseeching him to send a man to Ongole. Soon a missionary actually arrived at Ongole, and Thatiah, receiving a summons, went to him. He was welcomed, and sent out to preach. He quickly won converts, and became a great leader from the early days of the Mission until his death.

Ongole, 1869.

The movement, of which Thatiah was one of the visible signs, developed quickly when it had once started. In 1869, after a week of special prayer, there were 573 converts at Ongole alone. In 1872 these had grown to 1745 communicants. In the famine of 1877 the Government constructed, as a relief work, the Buckingham canal. The A.B.F.M.S. Mission undertook the contract for three miles of it, and, by means of preachers and colporteurs, superintended during six months the work of thousands of people. These preachers during the famine time were a remarkable body of men, and were tested not only as preachers but as workers, for they were first sent to prove their mettle by labouring with their own hands on the relief works. Multitudes of accessions followed, but care was taken to discriminate real converts from unreal. None were allowed, during fifteen months, to be baptised. But in June 1878, when the famine was well over, the restriction was removed, and by the end of that year 9606 persons had been baptised, numbers of them in the Gundlakamma river where water was plentiful. It is not to be supposed that the famine produced the conversions. The work was really done before the famine, but the stress

of that time massed the results of the work together. Since that year the work has steadily grown, and the American Baptist Mission is now, numerically, a very prominent one.

It has been observed in this Mission how the influence of the new movement tends to run on the lines marked out by community of blood. Converts try to win the distant branches of their own families. In Hindu society the caste sometimes appears to the missionary worker as a kind of stratum along which his work may proceed with surprising ease, and in several districts of this Mission the stratum has been practically worked out—in other words, nearly the whole Madiga community have become Christians. But now comes a new development, the work is lifted on to another stratum. The Sudras have been influenced by the effects of Christianity on the Madiga tribe, and are themselves coming forward to be instructed. A number have already been received, and in one district last year 143 were baptised; and there are signs of a still greater movement among them.

Schools. A few figures may be quoted to show the magnitude of the work in this part of the Telugu field. The Mission supports three high schools for boys—at Ongole, Nellore, and Kurnool—and one for girls at Nellore. It has a very large normal school, where about sixty students, mostly men, but including a few women also, are trained to be teachers. There are over six hundred

Hospitals. elementary schools. Of hospitals there are five, with six dispensaries, and they can treat sixteen thousand patients in the year. The total number of Church

members throughout the Mission now exceeds sixty thousand. **Members.**

Dornakal Mission.

The Dornakal Mission was, as we have already mentioned, started and worked entirely by Indian Christians. The Indian Church has given more than one proof that it will take up the task of evangelising India on its own account, apart from European direction, of which this is one. The full title of the society which carries on the Dornakal Mission is the Indian Missionary Society of Tinnevelly. This society consists of members of the Anglican Church in Tinnevelly who have banded themselves together for this special work. It originated in a meeting held at Palamcotta, in the Tinnevelly district, in July 1903. Before the end of the year two offers of service had been received. As the intention of the society was not merely to evangelise those within its own borders, but to send its preachers to what might properly be called a foreign country, the first missionary, who represented a Tamil branch of the Church, was sent in 1904 to a part of the Telugu country six hundred miles away. The spot selected was Dornakal, on the railway between Bezwada and Hyderabad, in the Manukota Taluq of the Hyderabad State. Before proceeding to his station, the missionary had to spend a little time at the C.M.S. station of Khammamett, in order to learn Telugu. By 1906 the staff had grown to three missionaries and four local workers. In that year the Bishop of Madras, who visited the place and

baptised twenty-three converts, remarked that these were the first converts of the first Indian Missionary Society since the St. Thomas Christians of the Malabar coast were a real missionary power. Since that time the Indian Missionary Society has opened a new field of work among the Pulayars of the Western Ghauts, and now has seven Tinnevelly missionaries on its roll, mostly in the Telugu country. The Dornakal Mission has grown considerably, for, besides the missionaries, there are seventeen Telugu agents, who work in twenty-eight villages. There are now two hundred and forty baptised Christians, and over eight hundred catechumens. May we not hope that this successful beginning of the first purely Indian missionary venture of our age foreshadows the time when the achievements of the Indian Church shall throw into insignificance the efforts of all the Societies from the West ?

XV

REVIEW OF WORK DONE

It is natural at the close of a book of this kind to attempt some sort of review of what has been achieved. The first baptisms took place as long ago as 1852. The first S.P.G. missionary began his work in 1854. Nearly sixty years have passed since then. What results of so many years' labours are there to show?

Statistics.

To take the lowest ground first, that of statistics, the last S.P.G. report shows 230 congregations, containing 13,541 Christians, and 5150 catechumens under instruction. The growth in the number of those baptised has been steady year by year, as has been shown in Chapters III and VI. The average number of adult baptisms during each of the last five years in the S.P.G. Mission has been 265.

The statistics of our educational work in connexion with the high school, the five boarding-schools, and the 186 primary day-schools, have already been given. These schools are almost exclusively manned by Christian teachers trained in our own Mission.

But these statistical results would be of little value

without recognition of the care taken in the admission of persons to baptism. The ordinary period of preparation for baptism has been three or four years. During this time the conduct of the candidates, their observance of Christian laws, especially those relating to marriage and idolatry, their keeping of Sunday, and their attendance at church, are carefully noted, and no family which does not come up to a proper standard in these respects is allowed to be baptised. Moreover, petty persecution during the time of preparation is frequent, and the behaviour of those desiring to be baptised is marked. Lastly, it should be remembered that while the Mission pays a large proportion of the teacher's salary, it makes no contribution to any fund for the benefit of the people, and the people from the commencement of their instruction are required to make contributions of money and labour.

The period of preparation.

But nothing can give so good an impression of the work done by the Gospel in the Telugu country as the actual sight of the people. One needs to study the congregation in its setting—that is, among the people who still are what the Christians once were. A difference is visible at once, for the Christian village, consisting of clean-looking white-washed houses, catches the eye from a distance. In the midst is the chapel, larger than the houses, and impressive by contrast with the rest of the village. On closer acquaintance the visitor will find that some of the Christian people can read and write, though very few of the Sudras, their masters, can do this, and, of their heathen kin, probably not one. The Christian boys

A Christian village.

COMMUNICANTS OF A VILLAGE CONGREGATION ON THE OCCASION OF A CELEBRATION.

and girls go to school, whilst those of the Sudras generally do not. We find, too, that the Christians have, in their teacher, a man to lead them, who, though bred of the same stock as themselves, by education and character holds his own in the village among the Sudras and the officials.

But perhaps the most impressive of all the proofs of work accomplished is the fact that it is mainly by these Christians themselves that the Christian law is enforced among them. There has been, let us suppose, a breach of the moral law, whereupon the congregation collectively demands the vindication of the law. The teachers and elders seek to get the matter put right. A panchayat of five Indian Christians tries the case, summons witnesses, and signs the report. The missionary summons the Bishop's Local Council, in which the four members, who sit with him, are Indians. The verdict on which the Bishop finally acts is, with one exception, the verdict of Indian Christians. It is true that in all this process these men are employing an old judicial system of the country, inherited through long ages. But in their heathen days it was used to prevent damage to the caste; now it is turned to a nobler purpose, viz. to give a judgment on ethical questions—to secure not that the law of the tribe, but that the law of God, may be carried into effect. Even if one part of the procedure depends on the European missionary, the collective moral sense of the community is indispensable to secure the verdict, and indispensable again to carry out the judgment. Of what avail, otherwise, is the sentence of fine, of penance, or of excommunication?

There are no physical means of compulsion; moral means of persuasion alone exist, and it is by the congregation that they have to be brought to bear on the offender. These simple Christians make the sinner feel that he has cut himself off from the Body of Christ and the privileges of the Kingdom of Heaven. And the number of those who, having once been excommunicated, wish, before they die, to make their peace with the Church, is a testimony to the hold that the Christian religion has on its members, and to the power of the congregations to make a member feel the loss of his privileges.

In the Telugu Mission the observer may see the fruits of the Christian religion in the uplifting of individuals and of communities. Few things strike the visitor from another part of India, who is familiar with the sad, unbroken stretches of heathendom elsewhere, more than the number of villages in this region which contain Christians. It is a new and impressive experience to travel by short marches from village to village, through a long stretch of country, and to find a chapel and congregation in each. Let it be granted that we see less of individual conversions here than in England; that it is rare to find those examples of a visible walk with God which may be found in the older Churches of the West. In England fresh conversions are taken as the most striking proofs of the power of the Gospel. Yet here among the Telugu people we have, not individuals, but communities converted and lifted on to a higher plane of life. Is this less certain evidence of a Spiritual Power at work?

The cause of mass movements.

Some have asserted that the mass movements among the out-castes are the result of a strong propaganda, as if this explained it all. No one would deny that to make Christians there must be some preaching of the Gospel, and that it is the bounden duty of the preachers and of those who send them to try by all means to make their preaching as effective as possible. But it has often happened that, in the place where considerable results have followed, there has not been a strong propaganda. To take the S.P.G. Missions for an example, it could hardly be said that a strong force was in the field, when for some thirty years, and those very fruitful years, there were generally only two or three missionaries at work in a very wide country. Again, it has sometimes happened that where there has been a fully equivalent force, working among a people in all respects similar, no such result has followed. The L.M.S. had to work at Vizagapatam in the Telugu country for thirty years, excepting only one break of three years, without a single convert. The Rev. T. Y. Darling of the C.M.S., who baptised Venkayya, probably the most remarkable of all the Mala Christians, whose conversion was the starting-point of the whole mass movement in that part of the country, has left it on record that after eleven years of itinerant work he had almost settled down to the conviction that he would never see a case of conversion as the fruit of his own preaching. But what is most important of all in this connexion is that time after time the movement of the masses towards Christianity has been heralded by a born leader of their own race. Now the appearance of

a man of extraordinary gifts at a remarkable juncture cannot be put down to a 'strong propaganda.' These leaders, in fact, whom the student of missions learns to look for at the outset of every strong movement in India, are a conclusive answer to that mechanical theory of mission work which, put in a crude form, would give the formula: 'So many missionaries plus so much money, equals so many converts.' We must read history quite wrongly if we would find in the agents of missionary work the secret of the power that has been manifestly at work among the Telugu out-castes.

Nor is it a sufficient answer to the question to say that the result is due to the discipline under which the congregations, when they are enrolled, are brought. It is true that that discipline counts for much. The slight picture drawn in this book of the Malas and Madigas in their heathen state will perhaps suggest what changes their mere transference to a Christian atmosphere might produce. Let the reader picture to himself the brutalising heathen worship described in Chapter IV, and then let him imagine those people gathered into a Christian congregation, and daily and reverently taking their part in the Morning and Evening Prayer of our Church. Who could question the influence that would flow from these acts of worship into their lives? As heathen, their worship was one of the most debasing influences; as Christians their worship is the highest thing they experience. Much indeed might be said about the uplifting power of Christian discipline, but still the fundamental question would remain, What brings these people under that discipline? They are

not constrained ; they come under it of their own accord, and often at much sacrifice.

And it is vain to say that in becoming Christians they have had ulterior motives. There are motives for all human actions. We need not overlook Divine action in human affairs because it works through human motives. If it is implied, as it sometimes is, that these low-caste converts are drawn by motives of self-advancement, that is directly opposed to the facts. No individual has any expectation of receiving the smallest extra income for his change of faith, but, on the contrary, stands a good chance of losing by it. The one predominant motive of the Malas is that they see the Christian congregations—their own relations who were originally the same as themselves—lifted on to a higher moral plane. They are drawn by the results of Christianity. And what are these results ? Communities are raised from a degraded position. They are given hope, are made self-respecting, and acquire self-control. They are brought—and this metaphor is to them self-evident—out of darkness into light. They learn the law of Christ as a rule of life. The hope of heaven becomes an attractive force towards good, and the sense of relationship to God they feel to be an inspiring and restraining power.

If now we change our question and ask, These being the results, what is it that has brought them to pass ? the least that we can say is, that the results are good and come from the Source of all good. And when, further, we see how events have fulfilled themselves, not as man devised, but in better ways—how the Gospel

has come to the Telugu country in the fulness of the time; and how the human agents have been raised up, not on the Christian side only, but on both sides, each to meet the other—this, surely, is evidence of more than human power at work. In the light of these things we are bound to realise that the Spirit of God has been moving among the Telugu people. As a river rolling down the valleys of our Nallamalla hills waters this field or that, making it green and fruitful, so the Spirit has passed through the same valleys, fertilising the soil of human hearts, now in this village, now in that. We cannot tell why this ground is chosen and that left, nor where the fructifying influence will next burst forth. But we see the harvest of new lives, and render thanks for them to the Giver of all good.

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